

A
Necessary Vindication
Of the Doctrine of
PREDESTINATION,
Formerly asserted.

TOGETHER,
With a full *Absterſion* of all *Calum-*
nies, caſt upon the late *Correptory Correction*, by one
who highly pretends to *Philanthropie*, whileſt he doth
moſt inhumanely and barbarouſly traduce his
Neighbour, as alſo moſt Reformed
Authours.

By
William Barlee, Rector of Brock-hole in Northamptonſhire.

Auguſt. de orig. animæ L. 2. C. 2. Valde ſunt noxia prava diſerta quia
hominibus minus eruditis, eo quod diſerta ſint, videantur eſſe vera.

Idem Serm. ad fratres in Ereſmo.

Propter nos. Conſcientia noſtra ſufficit nobis: propter vos, fama noſtra
non pollui ſed polleri debet in vobis. Tenete quod dico, atque diſtin-
guite. Dæ ſunt res, Conſcientia & Fama: Conſcientia neceſſaria
eſt tibi Fama proximo tuo. Qui fidens Conſcientia ſua negligit Fa-
mam ſuam, crudelis eſt: maxime in loco iſto poſitus, de quo dicit A-
poſtolus, ſcribens ad diſcipulum ſuum: Circa omnes reipſum bo-
norum operum præbe exemplum.

LONDON,
Printed for George Sawbridge, at the Bible on Ludgate-Hill,
1658.

D.D. WILLIAMS'S LIBRARY
RED CROSS STREET
LONDON.



To the very Reverend, my
much Honoured Friend, *John*
Conant, D. D. Dr. of the Chair
in *Oxford*, and the most wor-
thy Rector of *Exeter Col-*
ledge there.

S I R,

I Have thus long purposely forbore to give you particular
thanks for your most respective encouraging Letters, with
which you were pleased to grace me, whilst I was labouring
in this my work, because I thought it to be my bounden duty
for to do it, by offering in a more open way, the whole of it unto
you, so soon as ever it should be finished. You stooped exceedingly
low, when you thought any of my former labours, extremely vi-
lified by some, worth your perusal; but much lower, when you
could find any thing in them worth your Commendation. It is
easie to be discerned, that the altitude of your parts and place,
which latter is not so much an honour to you, as it is honoured by
you, have not made you supercilious, against those of a far lower
form, both in gifts and station. Most modest Sir, let him with-
out your indignation say it, and be believed in it, (who yet
was never so sordidly unhappy, and trusts, never shall be, as for
self-ends to be a Spaniel to the gallantest of men) that I hardly
know any mere individual alive upon the face of the Earth, unto
whom, under God, I would more desire to approve all my Travai's,
or by whom I would more willingly be censured for any of my

The Epistle Dedicatory.

miscarriages about them, than by your self; and that because of those transcendent excellencies of vast Learning, of unfeigned piety, of graceful gravity, mixt with sweet moderation, which every one who knows you, will blesse God for appearing to be in you, far sooner than with any the least ostentation, you will own them to be in your self. Upon this account and score alone it is, that I make it my humble and earnest request unto you, that you would take full liberty, most freely and boldly to censure, whatsoever you shall in this, or in any former work, find enormously peccant against either the grounds of true learning, or against the holiness, or goodness of the cause defended by me, or so much as (all circumstances duly pondered & cast up) against the parts, place, or person of my Adversary. The more severe Critick you shall prove against me, in case of my demerits, the more I will promise perpetual thankfulness unto you, and, upon a clear discovery, amendment of all faults, to the utmost of what my Antagonist, by way of satisfaction, can wish for from my hands. Indeed by the exuberancies of my passions against him here and there, (and, as yet I think, not without just cause) it may easily be discerned, that I am not much transported with that vulgarly taking Opinion, that now adays English Hereticks are only to be killed with kindness; but if any but from a too-obvious and facile a mistake of my style, shall so far mistake the Temper of my affections towards any thing that is commendable and extremely gallant (as many things are) in the parts of my Adversary, he puts a foul Sophism upon himself, and miserably mistakes me. I should be full sorrowful, if any should value more what is prayse-worthy in him than my self, or any be more solicitous of every thing he ought to set a prize upon, as upon his soul, his fame, his very outward safety, than my self. All my grief about him (the Lord he knows I speak truth in it) is, that being what he is as to divers rare excellencies, he should in the imploying of them, be so little Christ's, and in him Ours. Let him but once, I will not say by a number of holy, humble, learned unbiassed Orthodox Divines, but even by one such, be declared to be free from being a back-friend to true Religion, in the purity and power of it, to be no studious Calumniator of the greatest Luminaries in the Church, to be no underminer of necessary Reformation, and then I will promise him

*Talis cum sit
 utinam no-
 llet esset.*

The Epistle Dedicatory.

him to make (if need be), upon my knees, an open penance, for all the wrongs, which it shall appear I have done him. Till then, I must think it no unreasonable thing, to beg of strangers, that they would allow me to know my Adversary neer hand, better then others can do at a distance, and to call to my mind, what I have long since learned, Amicus Plato, amicus Socrates, sed magis amica veritas. I am sorry, that in this 2d reply by his fierce appearing against almost all sorts of Reformers, ancient and modern, he hath enforced me more largely to appear against him in my Apologetical first part of the work, than at first I had projected. If the present age do not, I wish after ages never may feel, how necessary it was, for me so to do. Sure I am, some very Learned and good men, have thought it worth their pains elaborately to lay open the designs of such as are of his party, and whose steps he is ambitious to follow, in the loading of the best Reformers, with foul Calumnies. If any be otherwise minded, by an easie Transition from the first part, Hippol. to the second (which are therefore purposely kept distinct) they may Fronto contra com- relieve themselves from any thing, the present use whereof, they mentar. H. may not know. Grotii. Sam. Mareſius

In the second part of this my work, which is purely Doctrinal, I trust you will find some care taken in the management of the truth, in the making good of all former Charges brought in against the Adversary, in the answering of any thing considerably material and Argumentative. contra eundem multis voluminibus.

If all be not done so exactly as I could have wished it, or as the Gravity of the Cause doth require, I cannot be blamed for want of endeavours to do it, but for want of skill and power. In magnis & voluisse sat est. It may be enough for such an one as my self to have discovered, and some way to have broken the forces of my Adversary, and to leave a more perfect Conquest over him, to some greater Champions in the Church, by whose stronger Doctorall Arms, the Adversary, notwithstanding the height of his Spirit, may be willing to acknowledge himself to be beaten, which God grant. I hope, what I have done, will not be altogether unwelcome to you, because for the main of it, I am sure I present you with nothing, but what you have much more learnedly asserted your self, upon several publick occasions, and what you will own to have been the known Tenents of your most renowned Predecessors,

Dr. Hol- cessors, ever since the Reformation of our English Church.
 land, D. John Now that the God not only of all efficacious, omnipotent,
 Reinolds, wonder-working grace, but of all love and peace too, would be
 Dr. Abbots, pleased at last, to make up all our woful differences; which are
 D. Prideaux wide as the Sea, and who can stop them? That he would be in-
 treated by the Lovers of truth and peace, to remove out of the
 way, all those stumbling-blocks of Advantages, which men un-
 happily learned, do stumble at, and which, (as a great man once
 wisely observed,) make it far more easie to them, to oppose Reli-
 gion, then for others to defend it. For Religion having in it some-
 thing which is above the capacity of mans understanding, it is no
 difficult thing to contradict such a belief, by humane reason. Would
 to God we might once be of one heart and way, in the great matters
 of our God, that God's people might attain to more edification;
 with lesse din, and great noise of disputes. No good man knowing
 you, doubts, but you do strenuously labour in all your Disputations
 against error, for to bring matters to this. If, Sir, you will be plea-
 sed to pardon this my so bold and unusual address unto you, upon
 this so solemn an occasion, I hope by the strength of that grace
 of my blessed Lord and Saviour, which in some weak measure, I
 have defended, to labour for after times, more in the Confutation
 of all Pelagianism and Arminianism, by the best, the most graci-
 ous and Christian Mediums, (a) Practice, Prayers, and Teares.
 The Lord his blessing be ever upon your pious pains; He long con-
 tinue you to be what you are, a glory and Ornament to the
 Church, to the Chair, and your House. Thus prayeth he, who
 hopes to continue,

Kelleroy in
 his Coun-
 cellor.

(a) Rarius
 de dogma-
 ribus Chri-
 stus disseru-
 it; sapius, i-
 mo vero u-
 bique &
 semper de
 vivendi fin-
 ceritate.
 Chrys. in
 Matth. 20.
 Rom. 65.

Brock-hole, August 24.
 1657.

Your ever most obliged Friend,
 and Servant,
 WIL: BARLEE.

Chap.

A Postscript.

I Had no sooner sent away this Dedicatory, for the reasons expressed in it, to the Sonne in Law; but that very afternoon, a Neighbouring Divine acquainted me, (which till then, I was altogether ignorant of) of my Adversaries publick appearing against his most Reverend Father in Law, in a Book which he calls, The Divine Purity defended; as if any of his Adversaries had opposed that, who believe nothing so strongly as they do believe, that God is holiness and purity it self, and holy in all his wayes and works, and that there is no iniquity in him. Truly at first, it was some more then ordinary griet to me, that so great a man, and so cordial a friend, as Doctor Reynolds hath been to me, (and that as I take it, for no other reason, but that he reckons me among Christs friends) should in the midst of his most blessed employments, meet with so much troublesome interruption, for any thing he hath written in my behalf, from so insolent a wrangler. Really, I can find no lenitive for this sorrow, but what I fetch from the Sanctuary, viz. from the hopes which I have, that he whose way is often to work by contraries, and to bring light out of darkneis, will do me, with (which is a 2 Cor. 4. 6. great deal better) do his Church much good by it. Upon occasion of this so masculine an opposition of so good and so noted a Divine, it may possibly be believed by the most;

First, That how modestly soever Mr. T. P. did, at his first setting forth, appear to some lesse acquainted with him to be in his Correct Copy, that the heighth of his Spirit (as well then known to me as it is now) did then design, that that Copy should be as a Gantlet thrown down to the ablest Divines of the Nation, though at first necessary to be taken up by me, who shall ever have reason to profess my self to be the meanest amongst those whom God hath called to be faithful. Primum in intentione, est ultimum in executione. Who sees not now that his Correct Copy, and the things by which he hath since supported it, are just such Commodities,

POSTSCRIPT.

dities, as ere while in our Neighbour Countrey, were the first and second Remonstrantia Remonstrantium?

- 2. Probably some now, who have but too unhappily symbolized with my Adversary, about my Style and Temper, may be convinced of their mistake, and be pleased to read me more, and censure me lesse. And truly, unless they can be perswaded to read all on both sides, and withall, to weigh all Circumstances as were fitting, I could heartily wish they would leave all unread, *Pauca respicientes faciliè pronuntiant, sed non pronuntiant felicissime.*

Thirdly, If Reverend Doctor Reinolds (in words handled less irreverently then my self, but in very deeds full out as irreverently and wantonly) or any, far meaner than himself, shall judge it fitting to stoop so low, as to return any thing more to the last Scriblings of my Adversary. First, I hope it will be no matter of grief unto them, for to find that in my first, and in this latter labor of mine, I have according to my poor power, given them some no inconsiderable hints which possibly may somewhat lessen their pains. Secondly, I shall not in the least fashion, be solicitous, how they will use my name or fame, which I set at a rate, ten thousand times lower then I do the truths which I have endeavoured, pro meo posse, to defend: and of which I am confident, none appearing for Dr. Reinolds, will be the betrayers. I am as confident, as confidence it self almost can make me, that that will never be

Luther,

verified in them, which Luther in his dayes complained of in some, that *Nunquam periclitatur Religio nisi inter Reverendissimos.* Thirdly, I will upon my honest word, assure any body, that I shall be hugely well pleased, that any who shall take up the pen next a-

Austin did gainst Mr. T. P. would write lesse sharply, if he judge that the use to say of fittest way to gain upon the gallant parts of the man, that (if God Pelagius, please) they may at least become serviceable to the Church. None that Diabo- shall be more joyful to have the Lord, rather than the Devil, adorned by his fine, would to God they were gracious, abilities. *lus ab ipso cupiebat ornari.* Fourthly, I take it to be a most Signal and Remarkable Providence, that just at this time, the Book of Dr. Kendall, which I make mention of in this, part 2, p. 138. is come forth in answer to

Dr. Kendal, Fur Prædestinatus the first: Every learned Reader (say my Adversary what he please to the contrary,) will easily be able to discern, that with some very slight immutations, that Book containeth

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a full Answer to most what Mr. T. P. aliàs fur Prædestinatus, the second, bath against Reformers making God the Authour of sin. However, there will yet I trust, be some use of my Book, both for that, First, Dr. Kendall's being in Latine, can only be for the use of Scholars, but mine being in English, may serve the common man too. Secondly, no occasion was vouchsafed to that Reverend Doctor, to touch upon many things which I have taken much pains about.

Sixthly, I do even skip for joy, that those to whose turn it will fall next to deal against my Adversary, will not (I would not for 500 l. they should be so put to it with Transcribers, Printers, and Correctors, as I have been) least Mr. T. P. make bold to play upon them, as well as he doth upon me (a), for sad Greek, ruful Latine, incongruities even of English, &c. I trust, I shall yet (do Mr. T. P. what he can to the contrary) meet with some ingenious Readers, who for the very same Reasons which I mentioned in the Praface to the Catalogue of Errors, in my Corrept. Correct. will yet again pity me, and not punish me, for these, or any other Typographical errors, which every ordinary man will be able to amend.

(a) Divine
purity de-
fended.

· F I N I S .

1918

The following is a list of the names of the persons who have been elected to the office of Justice of the Peace for the year 1900, in the several townships of the County of Franklin, New Hampshire:

To the Candid Christian Reader.

WHEN I Consider into what hands these writings of Mine fell after they were out of my hand and power, I wonder not at the Long stop which was made at the presse, nor at the Multiplication of errors there. But now having Reviewed all with my own eyes, if thou wilt but be pleased to pardon the *unusuall* but *necessarry* Length of this Catalogue, drawn up for to prevent *mistakes*, I dare assure thee that thou wilt meet with very few errors any way disturbing the sense. But as to the neglecting, as sometimes of Signes of *Interrogation* and *Admiration*, or as but to often omitting the *Italick* Character, and such like small matters, I think them not worth the while to trouble this list with them. They may be let alone for some *Joculary Adversary* idly abusing his Leisure to make his games of.

Thine in the defence of Christ Grace, William Barlee.

Well-yard

Nov. 9th.

Errata. First part of the Book.

In Dr. *Barnard's* Letter's, p. 8. l. 6. for *with*, r. *which*. p. 2. l. 30. for *in me*, r. *me in*. p. 4. l. 10. after *License*, r. to abuse me, p. 10. l. 25. for *Grown*, r. *Gown*. p. 11. l. 3. for *meerly* r. *neerly*. p. 16. l. 6. for *his* r. *this*. and such like faults often. p. 71. l. 11. insert *the* after *to*, for *there* r. *here*, l. 27. after *sung* r. *not*, l. 30. for *Clepsamminum* r. *Clepsammium*. l. 33. for *brought* r. *bought*, p. 27. l. 8. r. the Heb. thus.

לֹא יִנְעֲתוּ וּמִצְאָתִי אֶל חֲאֲמִין
יִנְעֲתוּ וּלְאִמְצָאָתִי לֹא חֲאֲמִין
יִנְעֲתוּ וּמִצְאָתִי חֲאֲמִין

l. 21. dele *hand*. p. 28. l. 26. for *convina* r. *confina*, l. ult. for *no'oriously* r. *notoriously*, p. 29. for the mistaken Hebrew and Greek see the texts of Scripture, p. 30. l. 12. for *the* r. *he*. p. 31. l. 1. for *as* r. *a*, p. 14. l. 4. after *half-witted* r. *as he saith*. p. 36. l. 27. תּוֹכַחַת and after it. r. מוֹטוֹ l. 30. r. *opinion a street* p. 38. l. 29. for *of that* r. *that of* l. 30. insert, *they preach*, p. 40. l. 1. 2. 3. for שׁוֹרְטוֹת בְּדֶבֶר שׁוֹרְטוֹת. p. 24. after *according* r. *to* p. 45. l. 5. for ΑΥΤΘΕΦΘ. r. ΑΥΤΔΣ ΞΕΝ, 46 l. 1. for *which* r. *whipt*, l. 2. in Marg. r. *Athenis*, p. 53. l. 4. a fine for *put* r. *but*. p. 54. l. 1. for μορμολύκειν r. μορμυλύκειον l. 31. in Marg. for *non mihi* r. *non nisi*. p. 55. l. 7. a fine, for *any* r. *may*. p. 57. l. 26. for *assure* r. *sure*. p. 60. l. 14. after *protestantes* r. ADVOCAT. p. 56. l. 3. r. and *not* till then. p. 71. l. 6. a fine for *quicking* r. *quickning*. p. 77. l. 9. for *dynted* r. *printed*.

In the second part of the Book.

P. 1. 14. for *observed* r. *repeated*. l. 15. for *eight* r. *either*. l. 24. r. *feu* Dr. *perplexorum*. p. 10. l. 8. a fine, r. *Arrian writes* l. 14. for *vita* r. *viva*. p. 11. l. 19. for *have* r. *having*. p. 12. l. 4. & 5. r. *Supercilious* p. 25. l. 8. for *bananus* r. *panam*. p. 28. marg. l. 10. for *prosero* r. *profecto*. p. 30. l. 2. dele *others*. l. 15. for *had* r. *held*. p. 36. l. 17. for *adopted* r. *adapted*. p. 38. l. 9. r. *a man whom we may suspect*. p. 40. l. 24. r. thus, *Adam (who, as*
be

he saith, had without sin, and before sin, an inclination to sin.) p. 4. l. 73.
 fine, r. Iprentis. p. 49. l. 5. r. the Heb. thus 'JVD 78 'JVD 78. p. 52. l. 3. a fine
 for Levar r. sevar. l. 21. for from r. for. p. 55. l. 3. in Marg. a fine, for
 verò r. verum p. 56. l. 1. 1. in Marg. for r. Salvian r. Salmur, l. 5. a fine for hinc
 r. hi ne, p. 57. l. 4. a fine dele non Ibid. l. 2. for Deus r. Deum. l. 5. for permission. r.
 permissor. p. 60. l. 2. marg. r. Tilen, p. 66. in marg. for orripiat r. corripit. p. 67. l.
 ult. for had r. bath. p. 63. l. 3. for master-rowle. r. muste-rowle p. 77. l. 7. for ser-
 vice r. crevice, p. 83. l. 5. a fine for difficili s. difficilis. p. 85. l. 3. in Marg. for qua.
 r. qua p. 87. l. 2. for rejected r. revinted. l. 11. for least r. last. p. 98. l. 6. for ex-
 pounds r. expands p. 101. l. 8. a fine, r. for if not also of all, &c. p. 103. l. 8. a
 fine, for more r. mere. l. 6. a fine for which r. with. p. 104. l. 21. for Substratum
 r. Substratum. l. 23. after more, insert of which I shall, p. 126. l. 8, for
 a halpenny r. one lb. Ibid. for 150. r. 100. p. 127. 14. for promise r. premise.
 p. 132. l. 1. after proposed r. p. 102. p. 145. l. 8. a fine for habet r. ha-
 bens.

*Let this Quarter Sheet immedi-
 ately follow the Post-script.*

A Letter written to me by Doctor Bernard, Preacher to the Honourable Society of Gray's Inn, London; in answer to some passages in Mr. Piercys Philanthrophy, affirming a change of opinion in the late Arch-Bishop of Armagh a little before his death, in some poynts controverted between us.

Worthy Sir,

I Am much your debtor for those undeserved respects to me in your Letter being altogether unknown. But more especially for those large expressions of your affection to the late *Arch-Bishop of Armagh*, and the readinesse to clear him from some aspersions publickly cast upon him by one *Mr. Thomas Pierce* in his answer to a book of yours. Two Eminent men of each *University*, before I heard from you, had sent unto me for their private satisfaction. And now upon your Letter and directions I have viewed the severall passages tending that way, *Chap. 1. Sect. 3. 5. Chap. 3. Sect. 17. 7. Chap. 4. Sect. 13.* which in summe I find amounts to this, *viz. That the late Primate of Armagh was, though a late, yet a serious Convert. And affirmed, a little, or not long, before his death to severall persons, that he utterly rejected all those opinions of Calvin. That there were evident markes of a Change in him. That a little before his death he professed an utter dislike to all the whole Doctrine of Geneva, in those affaires, &c.* First, Tis possible *Mr. Pierces* enformers might mistake the *Doctrine* for the *Discipline* of Geneva, or Calvin, which by some in their Sermons hath been advanced accordingly: or, if it were of the *Doctrine*, he hath taken a great latitude in saying *all the opinions, the whole doctrine.* And the Restriction, *viz. in those affaires*, is somewhat obscure, being introduced occasionally upon the speech of one or two of them. It had been better to have named the severall poynts he meanes, from which howsoever, as to Calvin or Geneva, how could he be said to revolt, when in *terminis* he did not professe the defence of either. It being the *Doctrine* of *St. Augustine* which hath been confirmed by him.

Whatever these poynts were, if this be Mr. Pierces meaning

ing, that a little before his death he should *Verbally* retract what he had published in his Works, I am assured (though it be hard to prove a *Negative*.) there was no such matter, but that he was constant in them to his end. When he was last in *London*, continuing here about seven weeks together, I took a Lodging in the same house, and was perpetually with him, taking then the opportunity of a further speaking with him of most of the passages of his life, as of the severall *Books* he had wrote, the *Subjects* of them, the occasion of their writing, when some such points (as Mr. *Pierce* possibly may mean) came into discourse. And then there was not the least change in him. And it is to be presumed, in that *last Act* of winding up his *whole life*, if there had been any, he would have then mentioned it, and this was but about, *five weeks* (which is *a little or not long*) before his death. And I have lately spoken with a *Minister*, who was at *Ryegate* but a *fort night* before, and then speaking with him of divers of these points, assureth me of his constancy in his Judgment according to what he had formerly written; And it hath been confirmed by some *honorable* and *intelligent* persons who spake with him a *few dayes* before his death, and in particular desiring his judgment of the *Arminian Tenets*, he shewed his utter dislike, and rejection of them; so that I beleieve Mr. *Pierce* hath not bin well advised in publishing this his Information.

And it is no new thing to have *books* as well as *opinions* layd to his charge which he knew not: It was presumed in his life, and so the lesse wonder if it be practised after his death. There is a book entitled a *Method of Meditation* which was printed in his name *Anno 1651*. And though by his Commands to me, it was then publicly declared to be none of his, yet since his death (this year, 1657) it is reprinted, and notwithstanding the renewing of that declaration by the same way wherein I found him abused, it is still sold under his name to the great dishonour of him.

The passage which Mr. *Pierce* is most clear in, is *Chap. 1. Sect. 15.* when speaking of *Universall grace* and *redemption*, he sayth, *the most Learned Anti-Arminians have been seene to assert it, as well as Arminius.* Among us, the late *Bishop of Armagh*, &c. First,

First, he should have done well to have named *where* he hath asserted it in any of his workes. Next, *what* or *who* compelled him, that he was *feine* to do it; and if by that speech as well as *Arminius* he meanes (according to common construction) as *full* or in the *same terms* as *Arminius*; it will be the hardest proof of the three: whom he scarce ever names in his works, his ayme being against *Pelagius* & his disciples. Unlesse that passage in his *Pelagian history* may be so applyed (wrapped up under the title of *Britannia Antiquitates*, *Pelagius* being a *Britain*, which he intended to have taken out and printed as a Treatise by it self) where he having given us at large the bold and rugged language with which *Julian*, one of *Pelagius* his followers, in defence of his doctrine greets the most milde and meeke Father Sr. *Augustine* he adds this, (Chap. 11. p. 312.) *Cuius idcirco verba hac, describenda putavi; ut in hoc speculo contemplaretur lector, consimiles nostrorum temporum ardeliones, Thrasoni huic adeo, geminos, ut in eos, huius spiritus quasi per Pythagoricam quandam metametuxionem, immigrasse videatur*: I know not how he can call him an *Anti-Arminian*, unlesse he confesse them to be *Pelagians*.

Secondly, In this particular concerning *universal Redemption* I have cause to believe there was not any change in him from what his judgment was many years ago: and if he were not totally according to *Calvin*, must it therefore be argued, he was wholly for *Arminius*? might there not be a *mean* wherein he might tread more safely according to the *Ancient* doctrine of the Church? And indeed, to deal clearly with you, his judgment in this poynt was in a *middle way* different both from yours, and Mr. *Pierce's* which if it might not expo'se him to both your pens and censures, but be a reconciliation between you (the latter of which I see little hope of) I might be moved the more willingly to declare it. I do the rather mention this, because, As Mr. *Pierce* saith, you call it the chief head of *Arminianism*, So he saith, tis that with which other opinions in debate must stand or fall: And Chap. 3. p. 15. excuseth his prolixity on it, because if this error be once disclaimed by the adversarie, all the rest will tumble of their own accord.

In a word, I am sorry to find that heat between you, which being *Ministers* and *Neighbours*, is the more unseemly. I shall advise you in your reply to endeavour rather to be il

up the breach, than make it wider, the fruits of the spirit
appearing much in meekness, and gentleness, &c. and laying
aside all verball animosities and per onall reflections, calme-
ly to fall upon the matter. And so I commend you and
your labours to Gods blessing and direction, and rest,

Your very assured friend,

N. Bernard

Graies Inn, March,
11. 1656.

A

A Second Letter, written unto me by the said Doctor Bernard, in answer to a part of a postscript at the conclusion of a book of Mr. Pierce, viz. a Correct Copy, of some notes of Gods decrees, &c. In hereint the former erroneous report raised upon the late Arch-Bishop of Armagh being more largely affirmed, is here more fully cleared and vindicated.

S I R,

I have lately received from you another book of Mr. Pierces, which I saw not before, viz. *A Correct Copy of some notes of Gods decrees, &c.* In the postscript of which I find a larger confirmation of what had been affirmed by him, in relation to the late *Arch-Bishop of Armagh, and Primate of Ireland*: which, at your desire, I cannot refuse to return you my sense of alio.

The *Author* is a Stranger to me, but appears to be a man of very excellent parts and abilities, and I am sorry he hath been moved to employ them in this particular in a continued confident declaring the change of opinion in so *Learned and pious a Prelate* (as himself worthily styles him,) to whom for ought I know he was a stranger, and adding that what he hath before affirmed to be upon a just ground and mature deliberation, and yet I find no other foundation upon which this is built, than the report of others. The frequent experimentall failing of which, when it comes to the proof, hath wrought it out of reputation, with prudent men to depend upon. That which I find in the conclusion of his Postscript, I must begin with, wherein he doth determine, viz. *That whosoever shall appear to hold the Negative, that my Lord primate of Armagh did not declare his rejection of these opinions which I resist and which himself formerly embraced, will wrong the memorie of the Bishop.* As I do not (according to his caveat) take upon me to prove a Negative, so I do not understand the ground of this definitive Sentence, upon whomsoever shall adhere to it. I am sure his meaning is not, because he doth resist them; and lesse shew is there, because the primate had formerly embraced them, for a changeableness

ness in doctrine carries in it self, a shew of dishonor, *that with him there should be yea and nay*: surely there must be somewhat of grosse corruption, or dangerous consequence formerly taught and professed by this good *Primate*, that should incur this censure upon any person that doth not believe he did retract and reject them before his death, *viz.* that *he shall wrong his memory*. And it is too early a conclusive, while they are yet in dispute between you, and the matter not heard on the *Primates* side; Which I expected not from a person so *ingenuous*, as I read Mr. *Peirce* to be. And howsoever the whole implies that the *Primate* had wronged himself, if not his hearers and readers, in preaching and writing of untruths so long; but much more if he had dyed without retracting them; and that the injury done to him, is already decreed to lye upon that person that shall affirme otherwise of him in either: yet this must not deterre or discourage me in this service of his vindication, leaving it to the judgment of others which may be thought lesse *injurious*, the averring his *constancy* or *inconstancy* in matters of such weight and moment. I shall be contented he do enjoy his opinion, if he will not censure me for not forsaking my own, *viz.* that I think I should wrong him and myself, at least do neither right, if I should silently let this benefit of him passe without putting it to a stand by producing those probabilities which have prevailed with me to the contrary.

That which Mr. *Pierce* protesteth, *viz.* that he publisht it to the Immortall honour of that great *Prelate*, doth not well suit with the expressions in the next breath, calling it an *error which had possesst him*, and intimating it to be a *retraction of his aberrations*, or a *penitency of his sins*, which he having no sense of, or not expressing it till then, he must have contracted a great guilt all his life, both in preaching and writing to the subversion possib'y of many. This if he had found himself guilty of, a *verbal retraction* would not have sufficed but he should have given satisfaction also by his pen. His judgment having been by that transmitted beyond the seas, which one Sermon in a Church in *London*, or opening his mind to a few in private, could not have *expiated*: neither would so good a man as he, have rested in it, but with St. *Augustine* humbly have revoked his error in that way also; but I believe

lieve none of those pretended witnesses of his change will say that he gave them that promise, or that they did so much as request it of him, though they had time enough to have wrote unto him, if omitted in the conference. And certainly Mr. Pierce, (to use his own expression) had in singlenesse of affection done him more right and honour, if he had lett him wholly to his workes; which do sufficiently testify of him, rather than thus to bring him upon the Stage after his death, and give sentence on him only upon heartay: There being no necessity in this dispute to have so much as named him. Neither can I think those, any Cordiall friends of the Bishops (as he styles them) who have been the occasion of putting him upon it. And I do remember that the last time he was in London, he did expresse a suspicion of some that came to visit him, that they would by wresting his words make some such use of them as now appears: who proposed discourses of the like subjects to him, & whereupon he did to us confirme at full that which had been his judgment of them formerly. For that of Mr. Piercys offer of proof by some learned and grave Divines who had conference with the Bishop, and will (as he saith) be glad to attest the same under their hands: As I know not what cause there should be of gladnesse or forwardnesse in this Testimony; So when they shall meet with contrary attestations by the like of their own profession, it makes me sad, to foresee what a fire this may possibly kindle among us, (to the rejoycing of those of the Church of Rome) which I have no mind to burn my fingers in, only I stick firmly to my perswasion in my former Letter confirmed there by several probable Testimonies, that there was no such change as is pretended in him neer his death. And if this of Mr. Piercys affirmation should prove to be the raising of a false report, (which he ingenuously confesseth to be so great an evil, and doth so hate and condemn, whether through ignorance or credulity): this must be of the first magnitude, when it hath for its object so eminent and pious a person, whose praise being throughout the Churches, and in speciall, for those his labours tending to those subjects, which hath been usefull and acceptable to them, the whole reformed Church are concerned in it.

I find him still punctually observing his former expression,

viz.

viz. rejecting all the doctrines of Geneva in which besides the latitude, there is this ambiguity whether it be meant according to Calvin or Beza; for both were of Geneva; between whom in some of these points there was the like difference as between Mr. Perkins and Bishop Abbot, with us, viz. in the Superlapsarian opinion with Beza was for, but Calvin held it otherwise. It had been better, to have named the particulars, than thus to cloud them in the Generalls.

The only point which he names here, is, *That the Primat embraced the doctrine of universall redemption, and saith, in that he doth as good as say all, He doth not assert it from his own knowledge, but saith he hath it from many most unquestionable persons which had it poured into their ears, by the Primates own mouth. If it were in a Sermon of his at a Church in London, the last he preached in that City, and many months before his death, (which I am enformed by others is the sense of it) I was present at it, and with me there was no new thing observed to have been uttered by him differing from what his judgment was many years ago, since I had the happinesse to be known unto him. It may be some of these persons produced for witnesses being strangers to him and taking him to be of the other extremity might apprehend it as a retraction, but they were much mistaken in it; If they heard him affirming, That by the death of Christ all men receive this benefit that they are salvabiles, or put into a capacity and possibility of salvation, That termes of peace are procured for all mankind, That all mens sins are become pardonable, mercy attainable, (in which state those of the Angelicall nature which fell, are not), That there is some distinction to be made between his satisfaction (rightly understood) and his intercession, according to that of our Saviour, I pray for these, I pray not for the world, &c. It is possible, for ought I know, some such expressions might be his then. But that by this Universall Redemption should be understood such an Universall grace, that the same measure of it without any distinction should equally and alike be conferred and applyed to Judas, which was to Peter; and that the only difference was the free-will of Peter in accepting, without any further cause of thanks to God for his grace*

in inclining him accordingly, &c. This I suppose will not be attested to have been professed by him, either in this or any other Sermon, or private conference with him. And in this present enlargement, I would not be understood to interpose my self in the *controverſie*, or to affix thus much upon Mr. *Piercyes* Judgment, but only to averre that the *Primate* at his last in this particular differed not from what he had declared formerly.

That which he saith, is the summe of what he had sayed, viz. That the reverend *Primate* did conforme his judgment to all the fathers of the Church for the first four Centuries after Christ, This he might averre without any relation to these poynts in controverſie, it being the terme, or thereabouts, which he accepts of in his answer to the *Jesuit Malones* Challenge in the justifying or condemning thole twelve points of controverſie, between us and the Church of Rome, of which one concerning *Freewill* is of this fraternity. What the *Primates* judgment was of that, is sufficiently declared there, and he continued in the same without any change the last time I saw him, by the discourse I had then with him of it: and St. *Augustine* (unlesse we be over strict) may be admitted within that compasse, (being accounted by the *Primate*, at the time when he was consecrated a Bishop, to be but in, Anno 410. as *Prosser* reckons his death, but in 433. being then of age, 76. Before whose time these poynts were never discussed by the *Fathers* at large singly nor determined by them jointly in any Council, which *Pelagius* gave the first occasion of: and tis known that the doctrine of St. *Augustine* against him is inclined unto, and defended by the *Primate* in his workes; And, to say no more, the *Articles of Religion*, Agreed upon by the *Arch-Bishops & Bishops* and the rest of the *Clergy of Ireland*, in the Convocation holden at *Dublin*, Anno 1615. which fully determine and declare all thole poynts accordingly, he had then the honour to be appoynted by the *Synode* as a principall person to draw them up. Now the last time that I saw him (which was after that pretended Testimony of the witnesses of his change either in publique or private) he did fully confirme and commend that to me to be heeded and observed by me as the summary of his judgment

b

ment in those and other subjects, of which I have said somewhat more, elsewhere.

That of Mr. Pierces drawing in more to bear him company, viz. King James, Bishop Andrews, Melancthon, in their changes alio for the better, as he is pleased to determine, doth not concern me to take notice of: only if he have found it under their hands, as their last will and Testament in their workes, he shall but Charitably erre (to use his own words) if he should be mistaken; but no such matter appears here, as to the *Primate*.

In a word, I cannot but professe my respect to Mr. Pierce both for his own worth, as the great esteem which in this *postscript* (more then in his former book) he hath expressed of this *Eminent Primate* & can easily believe he would account it a reputation to his opinion, that his might patronize it, by the great esteem had of him in all parts of the reformed Church both for his learning and piety; and I have so much Charity as to believe that this error is more to be imputed to his *informers* then *himself*, and if I were known to him I would advise him not to insist any farther in it, it being by these several circumstances so improbable; but according to his own ingenuous offer to make an ample satisfaction, and what he hath so highly extolled in the *Primate* to have been his glory and honour in preferring truth before error, in that his supposed imaginary retraction, I may without offence return the application to himself, which with all prudent men will be much more his own commendation, and though according to his profession he be innocent as to any voluntary injury, thinking he did God and him good service, yet it being a wrong in it self, will deserve some *Apolo-logy*.

And indeed it will be hard for any prudent impartiall man to believe that what the *Primate* upon mature deliberation and long study for so many years had professed in the *Pulpit*, and at the *presse*, he should be so soon shaken in mind as without any convincing force of argument from any other, that is known, at once to renounce all he had formerly said, and draw a crosse line over all he had wrote; and that in a Sermon, not made of purpose for that end, (which had been

been very requisite, and which must have been of too narrow a limitt in relation to so many Subjects here intimated) but only as on the bye; *I say* when his *workes* wherein he is clearly seen and largely declared, with a *cloud of eare witnesses* for many years both in publique and private confirming his *constancie* in them, through the diverse *changes* of the times to his last, shall be produced and layd in *one ballance*; And a *few* witnesses of some *few* passages at *one* Sermon, who in a *croud* might be mistaken, and the apter to be so, by the interest of their own opinion, put into the *other*; will not all unbiassed persons cast the *Errata* into the latter. I shall conclude with a coorse complement to your self; that I have not thus appeared for your sake, to whom I am a stranger, nor out of any *opposition* to Mr. Pierce who appears to me to be a person of *value*, but only out of my *duty* and high account, I must ever have of the memorie of that *judicious holy and eminent Primate*, and so I commit you to Gods protection and direction, and rest,

Your assured friend,

N. Bernard.

Graies Inn, June,
10. 1657.



A Short INTRODUCTION

DEBATING

The Reasons of this Second undertaking.

SECT. I.

I Cannot justly determine how long my feircely active Neighbour and Antagonist was, (to use his own Phrase) (a) somewhat like *Buridans* asse, a ballancing himself, whether (as he hath it too) (b) I was for my late *Correptory Correction* published against him, to be punished by his venerable, and awfull Silence, or as (at last he concluded) by his more Magisterial, and smarring Tongue-lash: wherein he hath according to his wont and naturall *Genius*, so superlatively Hyperbolized, as that the least jerke of the tip of his Tongue, is much sharper then all the Correptory Rodds, which towards his amendment I had bestowed upon him before; he doth not so much Chastise me with Whips, as with Stinging Scorpions, his very little nimble tatt fingers are much more heavy then all my Loynes: yet, as for my self, if I may but as well be believed as I am sure I shall speak truth, I have almost this two months day been at a hard debate with my self, whether I should at all take my self concerned the second time to take up a pen against his continued *Satyrisms*, and *Sarcasms*, rather then serious disputes imprinted against me: and even yet I should be apt to conclude in the Negative, were it not for the importunity of some, unto whom it is fit I should yeild, who will have me concluded in the affirmative.

(a) *Advertisement to the Reader.*

pag. 2.

(b) *Epist. Dedication.*

pag. 7.

B

First

The Introduction debating

First, Verely, though I cannot but be, and I hope, by Gods grace, to continue in it to the end, a very vehement Assertor (according to my poor power) of Gods omnipotent Sovereignty and grace; yet I cannot be perswaded that that blessed cause which for above these twelve hundred years hath, from *Austine* downwards in all Countries, had so many invincible Champions, who have crushed the Heads of all Dragons, and Leviathans (who have sharpened their Tongues, pens, and wits against it,) and who have made it every where to go forth conquering and to conquer, I say I cannot believe that this cause doth any thing lowdly call for any more of the best Contributions which I am able to afford towards the support of it.

Secondly, Nay nor yet, (how ill soever my ill Neighbour may take it) can I be so far out of conceit with my own Christianity, Schollership, Humanity, (in any of which my Antagonist will not allow me the least Scruple or dram) as to think any of them to be in any terrible Agony, though he hath most industriously, and if it were in him, unto all Posterity represented me as a most ugly, dreadfull, dark Monster, in the Phrase of the Poet, as a

* *Virg. l.*

* *Monstrum, horrendum, informe, ingens, cui Lumen ademptum.*

Blessed be God for ever for his grace, who for well nigh these fourteen years hath not suffered me in this very Country amongst many discerning gracious Christians, amongst divers most venerable and Eminent Schollers, to behave my self so Unchristianly, Ignorantly, or Rudely, as that it is any way probable to be believed by any of them, that I am any thing near so odious, as he would have the world believe me to be.

* *Virgil.*

* *Non sum adeo informis, nuper in melittore vidi.*

Thirdly, Yea nor am I able to be so credulous that those most Illustrious Luminaries of our Church, who have been pleased to grace my Labours with their unexpected Encomiums: and who by their Gracious Lord and Masters adorning.

ing of them, have as fixed Stars shined in the Firmament of Gods Church before such time as their Bespatterer was brought forth in *Divi Luminis Auras*, saw the Light of the Sun, or at least was allowed so much as to be a Smatterer in Divinity, or (as now he appears to all the Christian Reformed world) a very *Erra Pater* in it. Verely, I do not believe that their Splendid names, and well sounding fames, need any vindication of mine, who are above all his Calumnies, and in Christs and the Churches diptychs, will have to all posterity their names written fairely, although he be so impudent as in effect to proclaime it to the world, that they are but *black Souls in white Sheets*, whilst he writes (a) *that they have done a kind of publick penance by making it known unto the World, what kind of things they do approve.* Thus good is our Painter at turning Whites into Blacks, and Blacks into Whites.

(a) Advertisement to the Reader.
Candida de nigris, & de candidis atris.

Prateriens Corvos, vexat Censura Columbas.

Fourthly, Nay nor lastly can I entertain any considerable hopes that I shall be in a Capacity to reclaime those who have been misled by him, and who (as may be feared) may be, for want of Elegancy in my Style, and because of downright plainnesse in all my Ministeriall Proceedings, as adverie from reading of me as some wanton *Italians* are said to be, (a) from reading of the sacred Scriptures, lest it should marr the neatnesse of their Style. All these things considered, I might well have been allowed to have enjoyned Silence to my self, and to have retired to my wonted Rest.

(a) Bishop, Jewells Apolog. Eccles. Anglic.

However, because there be divers whose Judgments I cannot but revere, who are of opinion; First that Gods Truth, Counsells, Wayes, and People ought by their friends to be as often defended, as by their virulent Foes they be anything fiercely, craftily, and wittily opposed. Secondly, That the high flown spirit of our fresh insulting *Thraso* ought by all meanes to be taken down, who though he hardly strike stroke, but by his sharp Tongue, and Teeth; yet in the Beginning, Progress, and Concluf-

*Hor tensus
post sufflaminandus est Cicero.*

(b) *Correſt.*
Cap. 1. Edit.
primâ, pag. 55.

Tacit Annal.
 2. *Non eſt viri*
fortis, deſperare
de Republicâ.

Aug. Lib. 4.
ad Bonifac.
Cap. 9.
Quid ergo peti-
mus niſi ut ſi-
ant ex nolenti-
bz volentes,
ex repugnanti-
bz conſentien-
tes, ex oppug-
nantibus aman-
tes?

on of his Book, doth moſt insolently boaſt, *quasi deviciſſet omnes Manichæos*, as if he had beaten all *Manichees* out of the field, (as abſrively he affects to Style Reformed Pro-
 testants differing from him in Judgment (b). Thirdly, That I ought not to be ſo neglectful of the credit of my miniſteri-
 all Office, or of my name and fame, as by my totall Silence, (though I am moſt content to be looked on as a *minimus Fratrum*, and as the leaſt of all thoſe whom God counting faithfull had put into the Miniſtery) as it were, to give him a Licence; as if Conſcience did tell me that I do deſerve it, to be by him at his pleaſure trampled upon as ſalt who have loſt all Savor, and am fit for nothing but to be caſt up-
 on a Dunghill. Fourthly, That it doth not concern Mini-
 ſters in this laſt, and worſt of ages, to deſpond altogether of the Conviction, or even converſion, of thoſe who for the preſent (to uſe *Auſtins* Phraſe) are not only *averſi à vera fide*, but *adverſi veræ fidei*, averſe from the true faith, but adverſe to it, by way of masculine oppoſition. The Lord calls at the Laſt as well as at the firſt hower, and hath often turned even *Sauls* into *Pauls*. Upon theſe and other Grounds, I ſhall once more put my ſelf to the Toile of diſ-
 quieting my ſelf by writing.

—— *Agricolis reddit labor actus in orbem.*

We are Gods Husbandmen, and their work is never done. I humbly beſeech the God of all Grace and the Giver of every good and perfect gift, that in the defence of his Grace which is his own, I may be ſo mightily aſſiſted, and wiſely directed in the mannagment of this great work that if through my exceeding great weakneſſe, as is the Judgment of divers good men, I did give too much way to my paſſions at firſt, whiſt I had, (*Pro. 26. 5.*) in mine eye, but wandered ſomewhat from it by not hitting upon the golden mean I may be more ſucceſſfull in my ſecond Attempt, in following the Counſell given in the foregoing *verſ. 4th.* leſt the Church and the world complain of me, as well as of my Ad-
 verſary.

That

*Terra malos homines jam procreat atque pusillos,
The Earth now a dayes brings forth little and naughty men.*

Or turn that into a Necessary, which at worst is but a Topical fallible Maxime.

Homines brevis Statura sunt choleric.
Little men are still freifull, and cholerick,

SECT. II.

NOW seeing I am called out to threshing again, I who (in this kind,) care not how little work I have to do, (for that I am extreame averse from the very Act of writing, fairly, and so slowly,) I am very glad that my adversary hath left me no imaginable work beyond the few things. First, The Apologizing for my former *vehemency of Passion, and acrimony of Style*. Secondly, The wiping off of all considerable Aspersions from mine own name, Ministry, &c. and for the performing the like good office for my speciall friends; as well as for all my Neighbours round about me, and almost for all the Charets and horsemen of Reformed *Israel*, whether considered single or in their Synodick Combinations, or Associations: all who are by our Conceited Conqueror Triumphed over. Thirdly, The enervating of the force of any thing which looks like new force, either as relating to his whole Book, or referring to whole Chapters, or else to any materiall Sections. Fourthly, The giving in reasons why I must and will shift my hands from an endlesse Sophisticall wrangler, unlesse he speedily betake himself to the contracted Fist of fair reasoning, rather than the extended Palme of his Rhetorications.

Ecce Rhodus, Ecce Saltus.

(b) *Corr. Et.**Cap. 1. Edit.**primā. pag. 55.**Tacit. Annal.**2. Non est viri
fortis, desperare
de Republicā.**Arg. Lib. 4.**ad Bonifac.**Cap. 9.**Quid ergo peti-
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on of his Book, doth most insolently boast, *quasi devicisset omnes Manicheos*, as if he had beaten all *Manichees* out of the field, (as abusively he affects to Style Reformed Protestants differing from him in Judgment (b). Thirdly, That I ought not to be so neglectful of the credit of my ministeri- all Office, or of my name and fame, as by my totall Silence, (though I am most content to be looked on as a *minimus Fratrum*, and as the least of all those whom God counting faithfull had put into the Ministry) as it were, to give him a Licence; as if Conscience did tell me that I do deserve it, to be by him at his pleasure trampled upon as salt who have lost all Savor, and am fit for nothing but to be cast upon a Dunghill. Fourthly, That it doth not concern Mini- sters in this last, and worst of ages, to despond altogether of the Conviction, or even conversion, of those who for the present (to use *Austins* Phrase) are not only *aversi à vera fide*, but *adversi verae fidei*, averse from the true faith, but adverse to it, by way of masculine opposition. The Lord calls at the Last as well as at the first hower, and hath often turned even *Sauls* into *Pauls*. Upon these and other Grounds, I shall once more put my self to the Toile of dis- quieting my self by writing.

—— *Agricolis redit labor actus in orbem.*

We are Gods Husbandmen, and their work is never done. I humbly beseech the God of all Grace and the Giver of every good and perfect gift, that in the defence of his Grace which is his own, I may be so mightily assisted, and wisely directed in the managment of this great work that if through my exceeding great weaknesse, as is the Judgment of divers good men, I did give too much way to my passions at first, whilst I had, (*Pro. 26. 5.*) in mine eye, but wandered somewhat from it by not hitting upon the golden mean I may be more successfull in my second Attempt, in following the Counsell given in the foregoing *vers. 4th.* lest the Church and the world complain of me, as well as of my Ad- versary.

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Ecce Rhodus, Ecce Saltus.

CHAP. I.

Assigning the Reasons of former Vehemency of affection, and acrimony of Style.

SECT. I.

IT is most easy for me, who ought to be best acquainted with my own disposition, and frailties (the rather because I have not wanted hints from my very best friends, unto whom I do here most solemnly give thanks for them) for to believe that in my passions against so dangerous an Enemy as my self and the Church hath met with, to have been somewhat over-heated. He that knowing what I know of him, and seeing, and feeling what I continually am forced to see and feel, having made a very competent discovery of him, not by secret search, but by his discourses, Letters, behaviour, &c. Let him cast the first Stone at me, whensoever he shall meet with the like, and behave himself more modestly. In the mean while, as for the main of my demeanour towards my Adversary (for as to some Extravagancies I can be content neither to defend my self nor to be defended by any) let him believe that I have in my way, and measure, all circumstances cast up, that to say for my self which *David* had to his Eldest Brother *Eliab*, contending with him, what have I now done? Is there not a cause? Pray first, Against the false doctrines and Leven of the Pharisees, against their demure, but indeed Hypocriticall, and superstitious piety, especially when they opposed the power of true Piety by their grosse yet diminishing Glosses, *Math. 5.* and the necessity of his imputed righteousness, by establishing their own Legall, inhxrent; was not our (a) Saviour sufficiently zealous! And did not all the Apostles, but especially one of the Chief of them, (b) Saint *Paul* in almost all his Epistles imitate our Saviour in this? And if *Arminian* Doctrines, and their followers, and this Author, (how much soever he may make a Semblance to the

But say as
Dr. Twisse did,
Lib. 1. vindic.
p. 22. Col. 2.
Edit. 4. Si cui
quid hic peccatum
videbitur, si quid in-
tumuit pietas, si
quid flagrantius
actum est,
ignoscat.
1 Sam. 17. 29.

(a) Psal. 118.
12.

Math. 21. 42.

Luke 20. 17.

(b) Gal.

Rom.

Phil. 3. 2.

the contrary) be not well nigh as deeply guilty as the Pharisees were, I can be content that my adversary should not by sixteen most ridiculous Sophisticall Arguments, (c) (c) *Philanthropy from ps. 12. to 16.* but (if he were any wayes able) by 66. serious and sound ones, prove me to be an *Arminian*. Secondly, Do I at any time rise higher against him and his party, than he doth openly against the *Orthodox*, whom he Styles modelt, im-modelt blaithemers; *some of wdom are for the Ligonem Ligonem*, (d) of Gods being the Author of sin, whom he calls (d) *Nunquam pernicious Hareticks, Manichees, Helvidians, Carpocratians, Turks, Stoicks*, and what not? to say nothing of his private cruell cautelette Epistolarly Provocations. Thirdly, As we have reason, so do we not think we do well when with some more then ordinary vehemency we oppose even Low spirited Piebeian, Mechanick Sectaries, maintaining the same opinions with our Authour, though in a lesse bewitching and in'naring way; and shall we be so partiall as to think we are to use a lesse vehemency against those who are called to be *Angels of Light*, and yet prove *Angels of Darknesse*; *Acts 20. 29. 30.* against those who are called to be *Apostles*, and yet (to use *Bernards Pharse*) become *Apostats*, who are called to be *Pastors*, and yet indeed are *Wolfs*? Are not these latter, at long run, like to do the Church of God much more and lasting mischief, then if there were so many thousand Legions of musterd Lightheaded and Light-heeled Munsterian Sectaries? Fourthly, Have I not, to mine, and to his competent Judges (if he were not Superditionally scornfull of them) offered (a) to do open pennance for my Passions if they prove against me either *Scurrility*, or *Calumny*? This latter indeed Mr. T. P. (b) vehemently asserts, and supposeth (as he doth every evil thing of me), but never proveth. Fifthly, Is this *Laodicean* Luke warme age (wherein as *Africa* of old (c) so our England now doth almost nothing else but produce new Monsters of Errors and Hæresies) so full of heats, and zeal against seducers, and Grand Impostors of all sorts, as that he who thinks it his duty, against all discouragements whatsoever earnestly to oppose their opinions, practises, and Designes, to be unreasonably blamed for so doing? If I have been able to oblieve any thing

(a) *Dedic. Epist. p. 9.*

(b) *Philanthrop. chap. 2.*

(c) *Africa semper aliquid appetet novi monstri.*

thing, two things have brought us to that most woful passe, that we are at, in all Ecclesiasticall matters; viz. some mens haire-brained fury, falsely called zeal, destitute of all prudence and usefull yea necessary Moderation, and again other mens soft milky faint-hearted coldnesse, disguised under the pleasing terms of prudence, fairnesse, peace, moderation, &c. If I shew my self to be against both Extreames as well as against one, I am sure none of Christs Cordiall friends have any great reason to blame me. The age is not so full of *Orthodox* cordiall Zelots. Sixthly, Of all men in the world, (as by this time I think it may almost appear to all the world, suppose me as guilty as can be in my excesses of Passion, Style, and temper) yet Mr. T. P. of all others had least reason for to lash me so severely for them. It is an ill world when herring-men complaine of Fishermen. *Clodius accusat mæchos, Catalina Cerhegum.* The greater Delinquent punisheth the smaller.

Terent.
Nec si ego dignus, &c.

SECT. II.

All this notwithstanding, if any of my Reverend worthy Christian Brethren shall (not so much say, as upon the serious pondering of all Circumstances clear it to me) that I have deserved the hundred part of that blame, of that scorn, and contempt, which upon supposition of my Delinquency, he casts not only upon my person but my cause; I will promise to have thousands of thanks in store for him. I will turn my Cheeks to such convincing Blowes of theirs, nay promise to account them as excellent soft healing oyle, which may mend my heart and manners but will never break my head.

Psal. 141. 5.

SECT. III.

(a) Epist. Dedic.

But as for my Adversary, though he vehemently plead (a) that I ought to recant, to accept of his proffered Pardons, I am not yet convinced by all his Guilded Rhetorick that there is any reason for me to accept of them from him; or the party which he is the Coriphæus unto, otherwise than in the

Chap. 2. Reasons for former acrimony of Style, &c.

the words of *Salvian* (b) *I crave pardon; not because I have offended, but because you be offended. I cannot say, it is evill that I have done, &c.* I am ture he and his followers do upon the matter owe me immortall thanks for some playfulness in my Style now and then; for had it not been for this advantage which he did most cheertully lay hold of, neither I nor can many a wiser body tell what shift he would have made to have composed so merry a *Play-Book*, for the behoof of his Joviall Profelytes against their merry time. It was by them justly expected that he, as being the farr abler Jester, and right in his Element when he is at it, should afford them other-guesse sport than I had done. Upon occasion therefore of some of my *Ludicrals*, as upon occasion of the trippings of my Printers, &c. which whiles he is most facetiously jesting at, his Printer trips in the like kind, Chap. 4. p. 66. he playes upon me before his Lords, and Ladyes, or rather with them, by dipping and betting. Chap. 4. p. 66. as much as ever the *Philistines* did upon *Sampson*; or, if you will, because I did now, and then, adventure to strike this facetious and most dextrous *Roscius* with his own playfull weapon, he layes the faster hold on that weapon, he plucks it out of my hand, and falls as fiercely upon me as the man in whom the evill spirit was, he leaps on me, overcomes me, and prevails against me, and makes me fly naked, and wounded. Alas for me, I have now Caution enough, how I come into his Ludicrall Circle again.

(b) *Peto quādam veniam; quia irascimini, sed non possum dicere malum esse quod feci. Epist. 4. ad Hyp. Et idem lib. 4. de Gubern. Dei. Ego de nullo dico nisi de eo, qui in se id quod dico, esse cognoscit. Si enim extra conscientiam suam sunt quae dico, nequaquam ad injuriam ejus spectant, cuncta quae dico, si autem in se esse novit quae loquor, non de mea sibi hoc lingua dici aestimet, sed à conscientia sua.*

Acts 19. 16.

CHAP. II.

Containing an answer to all Considerable personall Miscellany Matters.

SECT. I.

IT is plain to all not willing wilfully to blind their eyes, that Mr. *T. P.* throughout his *Philanthrophy* doth most inhumanely & barbarously fall upon the Names, Fames, Labours of the Greatest and best of all Reformers, as if he

C

had

(a) *Juan.*
Mar. Spectac.
 c. 19.

had affected before all the world to make it evident how well he resembles those Spanish Bulls, which a Spanish writer talkes of, (a) who when they are let loose, fall sometimes furiously upon their drivers, sometimes on the spectators, anon upon the passengers, &c. Even so most violently Mr. T. P. makes his first assault upon me, who judge not my self worthy to be named the same day, with those other whom he doth most shamefully abuse and traduce. I am indeed with him the ugly and unpardonable Monster, who must needs be torn to pieces not by his Bulls horn, but by the sharp keen teeth of his *Rhetorick*, but to be fully revenged on me he will not spare to make his next assault upon the most Reverend pious and Learned aged Prefacers: the third, upon the Neighbouring Lecturers of *Northampton*, and *Davenry*: his fourth upon the Eminentest Chariots, and Horsemen of Reformed *Israel* whether forraigne, or domestique such as *Calvin*, *Rivet*, *Walaus Vedelius*, *Amyraldus*, *Bishop Usher*, *Hall*, *Davenant*, *King James*. The fifth, Upon whole Synods of them at *Dort*, or *Westminster*; in a word upon almost all the Protestant Name, and Glory.

(a) *Epist. Dedicatæ*
 pag. 4.

As he saith,
 pag. 4.
 (b) *Philanthrop.*

§. 2. And yet (which a man would exceedingly stand amazed at, who is not acquainted with him) though he intended to make most cruell sport, he makes his first entrance upon his Theater, in his Grave Philosophicall Socratick Gown, (a) and there reads Lectures of Morality, nay of Christianity, as if he intended to be a Mirror of *Patience*, *Moderation*, *Mercy*, forgetfulnesse of all wrongs, *forgivenessse*, *charity*, &c. insomuch as he is not afraid to bestow some *Correptory Correction*, upon his Cryptick Patron, *The Person of honour and integrity*, for sharpening of his pen, a little against me the only deadly publique foe which he hath alive, (b) (I think truly he doth this most justly, because he would forestall him in his own proper work, or be jealous of him that he was not like to Correct me more sharply, yet more elegantly then himself). Thus frequent it is for men to flatter before they stab.

Tuta frequensque via est sub amici fallere nomen.

§. 3. But the Jeast in all this, is; just so soon as he had ended his grave Talke, before he had quite layd his assumed Gown, or Vizard aside, he closeth up his Oversevere Oration, with a most facetious stinging, *Peroration*, about four-footed Gracians hung upon a beame, (a) and thus he ends his first Act, and Scene.

(a) Dedicat.
Epist. pag. 9.

Horat.

*“ Spectatum admissi risum teneatis Amici?
“ Mulier formosa superné, Desinit in piscem !*

§. 4. However, put he himself into what posture he pleaseth for the abusing of far better men then himself, it is most fitting that he should not scape without some serious Check which I had thought distinctly to have given him according to the several Ranks, and Orders mentioned by me p. 10. but for Brevities sake (which I shall extreamely affect in all the ensuing work,) I give it him thus more immethodically, according as I find abuses against my self or other dispersed up, and down, throughout his Satyricall Volume.

(First, *Epist. Dedic. 1. 7.*) §. (5.). Mr. Wasp. I possible may Deterve that name (*habet & musca splenem*) because I have adventured to deale with one of the three Great Master Wasps of this Nation, who, I from my Soul do beseech God that they may not prove I will not say more stinging then Wasps, but than the sharpest hornets that ever were, against that very Church, which bred them and brought them forth, and which they pretend to be of, whilst they undermine the soundest doctrines that ever were taught in it. We had need to be warned against them.

Deventum est ad Triarios.

2. *Epist. Dedicat. p. 6. l. 1.* 2. That I am in a State of damnation, that I am meerly allied to the Jesuites and Socinians. Answ. first, Neither in p. 43. or in p. 174. of my *Correptory Correction* is there any such Phrase to be found, as that of the

State of Damnation, pag. 43. I say, but Hypothetically, you are like to be looked on as some of the Planets spoken of Jude v. 13. if you repent not the sooner, &c. And p. 174. I do

(a) *Arminius contra Perkins. p. 109. Ed. in 8 Luduni Batav. 1612. Jesuitarum in Theologicis hisce Controversiis judicium, Dominicanorum judicio preferendum esse clamat Grevinchovius, &c. Scilicet neminum credibile est Jesuitarum odia in Protestantibus, multo quam ceterorum Pontificiorum temperatiora esse. fide Gr. Vinchorvii. D. Twisse Lib. 2. vindic. p. 20. Col. 1. (a) Corrupt. Correct. Chap. 4. p. 34. (b) Corrupt. Correct. p. 85. 178. & 157. (a) Philanth. p. 174. Chap. 3. Ibid Chap. p. 88. how will be able to prove the Trinity of the persons in the unity of the God-head?*

expresse not my opinion of him, but my feares (and that upon a very solemn occasion which I would beleeve the Reader comparing of us both there, to look after) whilest I say, I much fear that no man could write thus, but one well nigh in the same Condition with Simon Magus. Let him give me leave to be jealous over him with a Godly jealousy. Secondly, I charge him not with Jesuitism but in points Controverted, (viz.) of Predetermination, Free-will, &c. My words are p. 15. in your Doctrines about this matter: now I was never able to find but that since Judicious pious Reverend Mr. Perkins was by his great Mr. *Jacobus Arminius* (a) provoked to answer Jesuite *Bellarmines* Criminations against the Orthodox, as maintaining God to be the Author of Sin, but that all his followers out of him, and other Jesuites have been most forward to make use of their objections against us. Secondly, Nay he himself must needs confesse this, if knowing but what his own tenents are, he would but resolve us out of his 4th. Chap. p. 34. (a) whether in the matters Controverted betwixt us, he hold not more with the Jesuites of the Church of Rome, then with the Dominicans, &c. in the same Church. Thirdly, To my best remembrance in all my book, I do not charge him with directly assertive, but only with Consequentiall Constructive Socinianisme, (b) but how much farther I might without Calumny have promoted this accusation I will leave to the intelligent Reader to Judge, if I had pressed what he delivers in his uncorrect Copy, about the very Trinity, and which I am confident enough no body durst have pinned upon him had he not given it under his own hand p. 2. that unto the Authority of the Fathers we owe the Canon of the Scriptures, and our beleif of three Subsistences in one Substance; and to the same sense, though not in the same words in his *Philanthropy* (a) when he saith, that those who have overthrowne the Authority of Tradition, and of the Universall Church (which those have never done whom he would accuse of it,) are utterly unqualified to prove the Baptism of Infants, the Sunday Sabbath, the very

very Canon of Scripture, the Apostolicallnesse of the Creed, or their Pretensions to the Ministry. Fourthly, possibly since his taking into his bolome the Viperous Socinian Books of S. Castalio, and S. Episcopius, (b) I may have a much fitter opportunity to shew how justly he may be suspected of Socinianism. (b) Philanth. chap. 3. p. 148, chap. 4. 14.

Thirdly, Ibid. 1. 6. 7. 8. 9. 10. 11. 12. "making me lyable not only to sequestration, but death it self (for you know that Servetus was burnt at Geneva. for lesse then being a Socinian) and what would be done to the Papist that should hold a Parsonage here in England?

Ans^r. Because here he chargeth deep: *Si accusasse sufferit, quis erit innocens?* and for that it hath a deeper reach then every body is aware of, Let the Courteous Reader be intreated to give way that I answer it more fully, than I shall any other by-matters from the main Controversy about Gods Decrees, &c. First I trust some men of note and power in our Country will be ready (if need be) to bear me witnesse, how tender I have been not only of his life, but of his very Livelyhood which he doth enjoy, and long may he enjoy. Secondly, When I confesse he ought to be punished, (c) and I trowe he thinks I did that very sufficiently in my *Correptory Correction* yet I say expressely that I would not have him burnt, as he was angry *Servetus* was (as he saith by Mr. Calvin Epist. ult.) Thirdly, Doth he not much rather expose my *Diminutive Livelyhood*; (which yet to me I blesse God for it, is *modicum sed bonum*) unto danger, whilst he tells all the world, and so the late erected Commissioners for ejecting Ignorant and Scandalous Ministers, that I am a Sr. John Lack Latin; (a) That I preach those out of their patience, whom before he had recommended to me for the power of Godlinesse, and now openly recommends to the World, (b) as Persons of Quality and Judgment, and not onely of an unblamable, but of a most imitable converse, fearing God, and hating Covetousnesse &c. Fourthly, he will never be able to prove that Calvin had any further procuring hand (his Phrase is *procurante id Calvino* in the Margin) than by discovering *Servetus* his Monstrous Heresies and Blasphemies unto the Christian Magistrate, and acquainting them upon that occasion what was their

(c) *Corrept.*
correct. p. 157.

(a) Philanth.
p. 99. 106. &c.
(b) p. 57.

their duties to do with such a horrid Blasphemer, so desperately pertinacious as he was; And for his negotiation in this matter he had the solemn thanks of the eminentest Christian Protestant Churches of any considerable note in those times, (c) and which those softer Protestants liked, whom

(c) Asst. of
the Helveticans.
Calv. Epist. p.
1553.

Tigurines. Idem.
Ibid. Epist.

Job. 1552.
Bernates Epist.
1553.

Scaphusians
Epist. Octob.
1553.

B. flean's Epist.
ad Seruum Ge-
nevens. Octob.
1553.

(d) Calv. Sul-
cero. Epist. p.
154. Is (viz.
Servetus) est de
quo fid. his

Mr. T. P. will only seem to be ravished with, as *Bucer*, (d) *Bullinger*, and his *Melanchton*. Fifthly, To the worlds end he will never be able to make it good that *Servetus* was burnt for lesse then being a *Socinian*: unlesse he will maintain that such a compound of *Heresies* and *Blasphemies*, and devilish spite in the venting of them all as *Servetus* was, (who did nothing else but belch out most execrable Blasphemies against the Trinity, the Deity of Christ, (a) nor fit to be named but in a Language which most people understand not, was lesse Erronious then *F. Socinus* who maintained indeed divers of the same opinions with *Servetus*, but in a farr more refined sense, and qualified way. Fifthly, In this passage he doth sufficiently intinuate how true he is to that cruell Grotian designe of extirpating all *Calvinistick* Protestants, as they be called (b) for maintaining (as they give out) them to hold, God to be the Author of sin, that their Creed is

Christi Minister et facta memoria D. Bucerus; Cum aliqui mansueto esset ingenio, pro suggestu denuntiavit dignum esse qui avulsis visceribus Discerperetur Bullingerus Calv. Si ergo hunc rependeret amplissimus Senatus, quod blasphemo nebuloni debetur, totus orbis cerneret Genevenses blasphemias odisse hereticos, qui vere sunt pertinaces heretici, Gladio Justitiae persequi & Gloriam Majestatis Divinae vindicare, Melanchton. Epist. Octo. 14. 1554. Post Serveti combustionem legi Scrip tum tuum, in quo refutisti luculenter horrendas Serveti blasphemias, ac filio Dei gratias ago qui fuit Spasmodicus huius tui agonis. Tibi quoque Ecclesia, & nunc & ad posterum gratitudinem debet et debet: Tuo Judicio possum assentiri. Firmo etiam V. stros Magistratus iuste fecisse quod hominem blasphemum re ordine iudicata interfecerunt. (a) R. flienses Epist. Octob. 18. 1553. Servetus non simplicem, sed ex multis impietatibus constam hereticorum Larvam proficietur, puta Arian, Marcionis, Sabellii, Photini, Manichei, Pelagii, et Caeterorum, &c. Christus illi est, in signum Contradictionis, cui nec essentiam Divinitatis, neque Hostias nec carnis nostrae veritatem, neque animam humanam relinquat &c. Servetus Hispanus Trinitatem eternam Dei, triplex monstrum et Cerberum quendam Tripartitum, denique imaginarios Deos, illusores, ac tres spiritus demoniorum appellat, eternam Dei Majestatem, nefandè & humiliter blasphemat. Tigurin Epist. 1553. (b) Riveti Dialys. Grotian Discuss. Grotium nobis (id est Protestantibus) bene voluisse, nec fuisse, quantum potuit in nostros persecutionum incentorem & incendiarium nemo credet sanus qui postrema illius scripta legent, in quibus omnibus pacem offert, ut nobis sola bellum indicatur.

full of the Principles of Rebellion against Kings and all who are in Authority, for that they would have pertinacious *Hereticks* to be punished by the Civill Christian Magistrate; in the mean while they are for giving free allowance in their Grotian Church and Republick to all sorts of Christians *Quocunque tandem nomine Christianos*, so they be but free from the grosser sort of *morall Scandals*. That I suspect not this vainely that Mr. T. P. is of this, *Grotian Caball*, for the promoting of this Lambe like Designe for, sooth, I will be Judged by his Jumbling of *Presbyterians, Quakers, Anabaptists*, and *Witches* together. *Philanthrop.* p. 8. by his, first, quoting it out of Mr. *Hooker*, but where he saith not; nor as I think will he ever be able to shew, (a) *Philanth.* Chap. 14. p. 10. that such as he calls *Presbyterians* (a) as he knows most of them he calls *Calvinists* to be, (might do well enough to live in a "wildernesse, but not in a Kingdome or Commonwealth,) for, looking upon others differing from them in "their opinions (that is their mistakes) as *Heathens*, and so "to be us'd as vessells of wrath. Secondly, whilst he expresses so much tenderesse to the execrable dust of *Servetus*, he doth not expresse any the least resentment of the immoderate severity of the English Bishops in Queen *Elizabeth* her dayes (b) for procuring the execution of *Penry* at *Ti-burne* for but publishing *Libells* against the Church Government, a person sure how erroneous soever otherwise, not upon that account alone (and other then errors on this hand I know none that he was ever accused of) to be deemed by the one thousand part so deserving of Death as a blasphemers of the *Trinity*. a maintainer of the soules mortality, &c. (c) *See at large the Articles* However God forbid, God forbid, and I hope ever to pray it, from my very soul that any *Presbyterians* or any other good Christians of any other Denomination amongst us should because of these angry expressions of Mr. T. P. sharpen any white the more the sword of justice againt him. *They I Genev. in Fel. p. 607. & inde* trust have not so learned *Christ*. Sixthly, If he do but know in what age he lives in, and be not altogether a *Stranger in Jsrael* as to the publick state of present affaires amongst us, seems he not by writing what he doth. *Phila. Chap. 1. p. 8. Chap. 3. p. 72. Chap. 4. p. 15. &c.* even to be enamoured with his own Sequestration? for either he prieth in his

his publique ministry those many pretty *Liturgicall knacks*, which he doth so zealously plead for, or he doth not? If the first, he knows at what *Perill* he doth it; if the latter, he proclaimes himself a timorous unconscionable Coward to all the world. The Lord he shew Mr. T. P. a way how to leap out of his Snare: and this the Lord knows is all the harme I wish him. Seventhly, Let him ask *mutatus Polemo* whether *Jesuites* in England are in more danger for holding *Living*s now *adaye*s then they were, in the dayes of *Toar*?

Epist. Dedicat.

Fourthly, Of the same page to the eight last lines thereof, and to what he hath in the Margin there, about the "miscarriage of my former papers, about my 9. Months Labours, with those which are publicly extant about the "Assistance of the *Presbytery*, &c.

Sol. In all which he doth most miserably mistake himself, and I doubt in divers of them most willfully. First, My first Papers against his *uncorrected copy* (as he calls it) never miscarried which yet are in my Desk; & never were intended for *Publication*, but in case of *extream provocation*. Secondly, his *Correc Copy* came not into my hands till the midst of April 1655. and my *Correptory Correction*, was drawn up

(a) *Corrept.*

Corrept. p. 232.

Lin. ult.

(b) *Advertis.*

to the Reader,

p. 1.

(c) *Horat.*

nonum prema-

tur in annum.

against it, as he may see, (a) Sept. 26. 1655. I did purpose-ly set it down for his use, (b) towards the preventing of the use which he here makes of my delays in thrusting my labours into the Presse, which, as divers can tell, I did for reasons for the which he ought to thank me, not to flout me.

Thirdly, If I had been about a work of 30. Sheets as he confesseth, (c) not 9. Months but 9. Years, some would have applauded my discretion for it. Fourthly, If he look into his Letter which he had under my hand and seal, he will find that what I say about the *Common Consent* of the *Presbytery*,

(d) *Ecclesi-*

astic Discipline

of the Church-

es of France

published in

English

(1640.) Chap.

1. about the

Ordination of

Ministers, Can-

non. 13.

cannot be understood of their helping of me in the Composing of a Book for me, but of their advising of me whether a Book were necessary to be wrote against him? but if I had understood it of the former, I needed not have been ashamed of it. but should have therein followed the grave Corncill of no lesse then the whole *Gallican Church*. (d)

Fifthly, That *de facto* none of my Reverend Bretheren had any hand, or head, in the Composing of my Book. if it please him,

he

he shall, when he will, have it attested under as many hands as ever *Briareus* is said to have had. 6. If I had conferred with any about the drawing up of my Book, with whom was it more likely for me to have done it, than with my great friends *and Encomiasts as he calls them.* (e) *And can* (e. f) *Pag.* *he believe that they and a Clubb of wits besides,* of which (f) ^{122.} elsewhere he talks at *Random*, would have made, and advised, in the putting forth of a Book, not to deserve (as he bragges) *Resistance* from him (g) to be so much as *against a Turne*, but to be below a *Confutation*. Oh the most inuperable *Conqueror* Mr. T. P. What others may think I cannot tell, but of one so conceited of himself, I should be apt to conceive (to use his own expression) that such intimations are apt to Render him as odious as any *Antichrist*. Seaventhly, He withall his goodly workes (h) makes surely *more* *haste then good speed*, they are far more sharp at their *Teeth* then in their *Eyes*, they do not *acutum cernere* but *mordere*. *Epist. Dedicat* in text and *Margin.* p. 8. About what he hath *or my fictions* against him, of taking up things upon bare report and simple *hearsay*, about what I charge him with, *Corrept Corrett* 39. concerning his being above sin, and concerning the denyall of the Lawfullnesse of second *Marriages*, p. 72. of *Ministers*, &c.

(g) *Advertisement to the Reader.* p. 7.

(h) *Correct Copy, sinner impleaded, Philanthropy, all put forth in lesse then a twelve month.*

Answ. That I may at once quit my self from the *Aspersiō* of having indulged to any vain Credulity against him, I must first once for all *Protest* before God and men, that I know but three things in all my book, which I did so much as seem to give credit to against him, and which yet I did not take up upon *bare hearsay &c.* The first is, that which here he hath and which again he makes a great stir about, *Philanthrop.* Chap. 3. p. 81. 82. 83. 2 The second, is that about the 600. Copies mentioned by him Chap. 3. p. 54. 55. The third is, about the Dialogue of two Ladies about *Artificiall beauty* mentioned from p. 150. to 552. of Chap. 3. Secondly I lay in reference to the first. First. If my Reader will be pleased once more to turn to my *Correptory Correlliō*, p. 39. he will find that I used my utmost care and diligence to inform my self of the truth of it, and I farther back it there, with a probable argument from what he hath

in his *Uncorrect Copy*. The Minister from whose mouth I took up both the Reports, about his maintaining himself to be above sin, and about his *Denyall of the Lawfullnesse of second Marriages of Ministers*, is not a man of mean note in the Ministry, nor far off, with whom since this last Book of his came forth, I have divers times conferred about these Reports, and he professeth that upon any just occasion he will justify them to his face; and stands amazed at his impudent denyall, of what he then said to him; Me thinks therefore his Marginall finger p. 81. is but like that of the Naughty one who bespeakes his own impudence with his fingers, *Prov. 6. 13.*

Secondly, I cannot but believe, had he not Publicly brought in a large Plea, for the Innocency of Infants *Chap. 4. p. 25, 26, 27.* but that the same front of his would beare him out in the denyall of what a person of true honor and integrity told me, as having heard it too from his own mouth, that he called a Waggish Lad of about four years old an Innocent, free from sin, who yet I trow hath by this time committed some kind of Actuall sins.

Thirdly, If his Publick and Domestick Confessions of which he speakes do all sound a contradiction to, or a Cordiall *Retraction* of what he formerly said to my Reverend Brother, I am heartily glad of it, for the good of his Soul, and long I wish he may with *St. John* (a) continue in that sound and humble acknowledgment of his sinnes: but I fear me he may quickly revert to his former presumptuous sayings, if he embrace too fast the Tenents of his new friend *S. Castalio*, (b) who hath written a whole Book about the *Perfection of Christians*, and their immunity from sin here upon the face of the Earth (c).

(a) *1 John 1. 8. 9.*

(b) *Philanthrop. Chap. 3. p. 148. 149.*

(c) *S. Castal. de obedientia deo præstandi. p. 295. ed. t. in 12. Ares dor. sit. 1578.*

Totus orbis exercet histrioniam.

"Thirdly, As to the second about the 600 Copies mentioned *Chap. 3. p. 54.* *Answ.* First, Either my memory is intolerable false to me, or so many were the Number of Copies with *W. C.* told me of. Secondly, If since, fear of frowns, or hopes of favour, make him deny his words I cannot

not help it. Thirdly, As yet he acknowledgeth that within the time mentioned by me, *Correct Copy*, p. 1. about 200. were divended; too many in all reason for the use of a private friend. Fourthly, p. 55. he doth so hugge himself with the conceipt of the quick spreading of his Books, as that he apprehends not that I had done him any great wrong, but honoured him rather by publishing that saying of *W. C.* Thirdly, As for that of the Ladies Dialogue mentioned *Chap. 4.* p. 150. 151. *Answ.* First, A most Concionable able divine, who I think makes as much Conscience of not telling, or believing lyes as any man (in *England*), had by three Arguments which he produced, almost brought me into a belief of the truth of what I say about it, *Corrept Correct.* p. 155. and therefore I did set it as a *Memorandum* down not in the Text, but in the Margin of my Book, from whence I cannot tell why the Printers took it in to the Text. Secondly, Before I did send my *Copy* to the Presse suspecting the passage somewhat too leight, I did draw a *deleatur* over it, but it seemes not so full an one but that the Printers did Read somewhat of that which was in the Margin, and put it into the Text, with an expression, *viz.* that of *mentioned before*, by which unto all Intelligent Readers they have made it evident (seeing no such thing is any where else *directly* or *indirectly* in *Text* or *Margin* mentioned in my Book) that what they expressed there, should have been suppressed. Thirdly, If my papers sent up to the Stationer about the *ERRATA*, were over-viewed, I little doubt but that it will be found, that I gave expresse order to blot out that passage, which yet they did not, as they did not divers others for fear of multiplying the Catalogue of Errors which I am very certain I ordered the rectification of. 4. So soon as any Copies came printed to my hands, I did every where Correct that Passage, as may be seen in most Copies sold in this Country.

Thirdly, If I were too blame to believe any of these *Bare hearesayes* against him, I wonder how he will any way excuse himself for *Crediting and Publishing many Threes of Palpable untruths against me*, for some of which I fear me, he hath scarce so much as *hearesayes* to bear him out in them.

He onely briefly touch upon some few of them as they suddenly come to my Pen out of his Book, without so much as mentioning a word more of such Light, and Frivolous Stuffs not fit to be graced with any serious Answers.

(a) Philanth. First, he avers with confidence. First (a) That in my first Letter it appears, that this (*viz.*) of his Chief Parishioners being of his Congregation, was the Ground of all his same purpose! "Correptory Correction. Answ. First, Yet elsewhere speaking of this (b) he professeth only to guesse that this was the only ground of his Correptory Correction from me. Secondly, It is notoriously false that this was the only ground, or, in my thoughts, any Ground at all, of my first writing against his private papers, which were scattered up and down the Country and confuted by me, long before the Parishoners he speaks of, had any being in this place. Thirdly, Yet suppose that his filing of my Parishoners from me had been one of the Chief Grounds of my writing against him, what fault had there been in this for me to be jealous over them with a Godly jealousy, that by him they might not be leavened with Arminianism, Socinianism, Pontificianism in part? I hope in Gods good time they may have Grace to forgive me this wrong.

(b) Secondly, He enlargeth himself (c) in the justifying of his Schismaticall practices against my Parish, where he first "tells the world that I frighted my chiefest Auditors out of my fold, who thereupon came to his, "by way of Refuge; I preached them out of their patience, I wearied them with my railing, they come to him no lesse than two Miles Summer and Winter. Secondly, He be like as knowing them better than ever I did, highly commends "their Qualities and Conversations as being of a most imitable "converse fearing God and hating Covetousnesse, &c. Answ. First, Though in all this, which for the Carrying on his vile designs he cannot but know how much advantage he giveth me by way of Retaliation to do him a mischief, if at least he believe a word (which I think he doth not) of what elsewhere he writes (d) that it is in my power to do him many a shrewd turn. Secondly, And though every body would have reason to believe, that it were as proper for me

(c) Correptory Correction p. 36. 57. 72.

p. 72.

p. 57.

(d) Philanthrop, chap. 1. p. 3.

to vindicate my proceedings among my *Parishioners* as for him to traduce them at his pleasure, *who is Pastor of another Parish.* A great Prelate of this Land thought he spake reason, when upon an occasion he asked, What hath *Patriarch Sibbs* to do in my diocesse? Yet Thirdly, that it may appear that I am in *Perfect Charity* with my *deluded, and abused Neighbours*, and because I love not to rubb up all old sores in a place where the first originall of our differences are very well known, I will onely crave leave in my own defence, *with truth and modesty*, yet with some kind of *Pleasantnesse* to say; First, That before they came to place, there were there people of as great *Quality*, and to speak within Compasse, of as good *Judgment and understanding, imitable converse, fearing God, and hating covetousnesse*, who did most cheerfully comply with the Ministry here, nay who then, and since have upon all occasions exprest their good resentment of the paines which was taken with them. Secondly, *They cannot without wronging their own souls, as well as my Ministry, say* Pag. 25. *that they were my Text as well as my Auditors, spoken to, and against, from the very same pulpit as their fawning Tertullus pleads for them, unlesse possibly, and yet not out of designe neither, they call that Preaching against them, when those sins are preached against, which not my Tongue but their Conscience might tell them that they or some of theirs were guilty of. Nor can they say that they were preached out of their Patience, if at least they were after a Psalm Read, and a Staff. 2. or 3. sung, impatient to hear my Sermon, with prayers before and after, of but just an hour long, as near as I could by an hour Glasse guesse it, who for divers late years do ad clepsamminum dicere.* Thirdly, As for their *Caroching in the Winter* to him as well as in the Summer through thick and thin I can say nothing, but that I have long since heard, *that farr fetched and dear brought is meat for Ladies*: if they had been pleased to stay at home, their Spirituall food might have cost them lesse, been as *wholesome*, though not so *gawdy*, and they have been as *fatt*, and well liking as to any spirituall improvement, but their mind to them their Kingdom is. Thirdly, That, (a) " *I confest to very many, it* (a) *Philanth.* " *must cost me a round summe of money to get my Book to be* p. 7.

printed. *Answ.* First, I who in my Native Country had never any the least occasion to commit any thing to the presse, might suspect some such matter, and speak of it to some few of my friends. Secondly, One who was acquainted with the wayes of Printers did a little scare me about a summe of money; yet as ill as he thinkes me befriended, my very friends in this Country (would I have made use of their offers,) would gladly, for the printing of the Book, have defrayed much more then was demanded. Thirdly, After the money matter was any way talked of, I did as many can witnesse, out of pure respect to this Budget or Vineyard, forbear the Committing of my Book to the Presse. Fourthly, When upon an insolent provocation from my *Antagonist* and the earnest *Instigation* of good men, I did but signifie my *Peremptory Resolutions* to get my book to be printed, though *Stationers* have reason enough to be shie of Printing of Books upon arguments worne thread-bare by often writing, yet I had no lesse than two Letters from two prime *Stationers*, and that before the book went out of my Study, that they would freely Print it, and now sure I am the printing thereof will cost me nothing but what I did Voluntary gratifie my choise friends with, and a very small matter which I flung away upon a few *Workmen at the Presse*. Fourthly, (b) That I rayled against him "to all sorts of people, that I "cursed him to some, and preached him down in my two *Lecture Sermons*. *Answ.* First, *The first is impossible* because I converse with but very few, besides thole who are of my own *Cloath and profession*. Secondly, I dare say that those few others with whom I have had any discourse about him, if they will but speak truth, can tell that in their hearing, even to the offence of some of them, they have heard me much oftner commend the Gallantnesse of his parts, than to poure out any thing against him, which (without the greatest *Calumny*) can be termed rayling. Secondly, *The second "about Cursing of him to some, is much more impossible "to be proved.* *Answ.* First, For although I know not who those some may be, yet I am sure I may lay down my life upon it, that for above this thirty years, never did *Rash oaths or cursing* come out of the doors of my Lips; yea,

(b) Philanth.
pag. 56.

I am sure of it, since that time in my greatest haste and heats, I did never protest so high, as by my faith, by my truth, or by my Truly. Secondly, I have and shall daily pray for him, as this I am sure he wants, and that will be farr from *Cursing* of him. "As to the third my preaching against him at Lectures. *Answ.* First, I will not deny but that I have not only twile but oftner preached against the matters which he and other *Arminians* hold, and that the rather because as it appears by their Books & Pamphlets, they do once more raise up great Storms and Tempests against our English Church, and that from all Quarters.

Virg: Vnà Eurufq, Notufq, ruunt, creberq, procellis Africus.

And if he will needs interpret this to be preaching against him, let him so, if he please; but then with reason he cannot say what he doth elsewhere, that he hath no more then one publick Enemy appearing against him, I trust he hath yet in the very Ministry Many hundreds, who very often Preach against him. Fifthly; (b) he sayes that when he considers how many men were imployed in the *Cor-Rectiō* of every Sheet of my Book, "besides the ordinary *Correct.* "and with how absolute a Liberty they were impowored, he cannot but look on my Apologie, as the deepest instance of my "Invention. *Answ.* This is so palpably false, absurd and foolish, that I wonder who they were, who were so *Momish*, if he did not forge these things out of his own heart, as to put such stuffe into his head; for, first it is but too well known to me, and my Stationer, that no man living putting any thing to the Presse had fewer of any considerable understanding in divinity to overlook the severall Sheets after they were once sent up to the Presse. Secondly, Though I named two Divines of Note in the City whom I requested my Stationer in case of need to repaire unto, when about the difficulty of the hands his workmen should be at a stand, yet that, to my great prejudice, was never done. Thirdly, I had never Sheet sent unto me for to Correct here in the Country, but when the Workmen had wrought it off, and because they never came to me but on the *Saturdays* in the afternoon, and

(b) Philanth.
in the Con-
clusion.
Chap. 4. 5. 6.

were by Ten a Clock on the *Monday Morning* next after, to be sent back again, I could never have the overlooking of them, but when I had no lesse then *two Sermons, and a Catechisme Lecture to attend to, as well as to the Cor-Recting of my Papers.* Fourthly, By what he drops here, and may be gathered if need were by divers others Passages of his Book, it appears, that for furnishing of himself with a Collection of Tales against me, he hath by his *Silver hook, hooked in very Printer's Boyes to be his Historians, or rather Legendaries;* them hath he bribed to let him have the *Hansel of my Papers*, before they were so much as sent to me, and yet forthwith elsewhere we are very demurely told, how loath he was to follow me into the Presse, how long like *Buridans Ass*, (a) he was deliberating what he should do with me.

(a) *Advertis.*
p. 2.

Simia est simia, etiamsi aurea gestat insignia.

Fifthly, If the *Apologie* which I made in the Conclusion of my Book were the deepest *Instance of my Invention*, I am sure my *Invention* was shallow enough: never shall I deserve a place in *Polydore Virgil, de Inventoribus rerum*; and without all peradventure his *Judgment was as blunt, as my Invention was trifling*, to spend so large a Chapter as his Third is, which by far is the Greatest in his Book, to discover and confute my *Extraordinary Invention*, thus *magno conatu magnas agit nugas*. The sixth, and last in which I will instance (for I am weary in Confuting such froathy false stuffe) is, that I was at Cost to get my *Publication*, (b) to be "*published in the ordinary Newes Book.*" *Answ.* A thing so notoriously false as that, had he not told me this in Print, and that by a mere accident one of the Ministers at Table said, that he had seen my name in a *Diurnall*, to this very day I could not have known of any such thing, as that my name, and Book was put into the *Newes Book* (2ly.) But truly as I am told it, by one of his friends, it is *felix infortunium, a happy unhappinesse*, that not long after his name, and his *Philanthropy* appeared in an ordinary weekly *News-Book*, though I was assured by the same hand, that he

(b) *Philanthr.*
p. Antepenult.

he gave expresse order that it should not be done : as I would not have failed to have done, had I known any to have been bigg with any such matter.

And thus by this cast of Tales *Collected* against me, it will be easie in the rest to guesse what a *Tom tell-Truth*, our Mr. T. P. is like to prove.

An ADVERTISEMENT To the READER.

SECTION. I.

First, L. 3. *I found a Volume* of about 30. Sheets, &c.
Answ. First, By his frequent mentioning of these 30. Sheets, which I will not say 30. times, but I am sure he doth very often Complaine of, (a) it is plain they do very much stick in his Stomack. Secondly, How they could well be fewer; by way of answer to his 74. quarto pages, I think no body can well tell, all that being done, which I give an account of, in my *Epist. Dedicatory* (b). Thirdly, He hath made a shift to equall me very nigh in the number of Sheets, and yet hath chiefly medled with my *Playfulnesse*, or *my Passions*; in his Phrase, with my *Style and Temper*, omitting to touch upon the 20th. part, as any body may see; of all that which was in me *Substantiall, and Argumentative*.

(a) *Philan. b. Chap. 1. p. 1.*

(b) *Cov. Rel. Epist. Dedicat. p. 8.*

SECT. II.

Secondly, pag. 2. l. 2. with *Margin*, "The severall
 " *men of this Combination* it is his own expression of himself, in his p. 48. *Answ.* First, He is there as every where else excellently good at carping at words and Syllables even as *Claudius* was at Catching at flies (a). Secondly, I trow there is no more harme in the bare word of *Combination*, than there is in the word *Association*. Thirdly, The least dram of

(a) *Suet. in Claudio.*

About the thinness of Mr. Barl. his Schollarship. Chap. 2.

Charity if it had been in him towards me, would have enabled him, if he had thought it ill-sounding, to have interpreted it by what I have in the Close of my *Postscript* dedicatory out of *Cyprian de Confederatione Deifica Disciplina*, and of that other in moving within the mere *Orbe of an Ecclesiastical sphere*.

SECT. III.

(b) *Postscript. circa finem.*
 (a) *Philanthr. Chap. 2. 44. with Cor-Rept. Correct. p. 20.*
 (b) *Armin. Contra Perkins. p. 19. 119. 49.*
 (c) *Mr. Bagshaw History of his life and death Sect. 6.*
 (d) *De Sancto-rum, persever. & Apostas. Epist. dedicat. 2. Video collapsam esse veram illam docendi & differendi consue-tudinem: quidvis hodie dixisse refutasse est non aestimantur rerum ponder, a sed tituli solum librorum leguntur.*
 (e) *Diatrib. de Amis. Grat. p. 3. de disputatoribus hodiernis optat, ut aut eruditi essent, aut se non eruditos esse: scirent, verum nunc contra comparatum est, & quod quisque ab omni erudita Doctrina, & varia Lectione, imparatior, cum jori cum supercilio, & confidentius de Gravissimis quibusq; quæstionibus judicium sibi arrogat. Proueniunt. Oratore's novi, stulti, Adolescentuli* (f) in his *Theolog. naturalis in Prologo.*

(b) Thirdly, *Ibid. Advertisement l. 8. A very thin Schollar.*
Answ. First, *I am thinn enough in all reason*, yet for thicknesse almost able to compare with him, who will needs call himself the *Lean Cleric*. of the Country, (a) when I wrote the *Beau-Cleric*. Secondly, Unto this *Objection* frequently inculcated upon a very *malevolent designe* of rendering my Labours uselesse, I had thought to have said nothing; yet now must say something for the countermining of his Plots. 3ly. I find it still to be the great businesse of *Arminians*, and profane persons thus to depretiate their Adversaries that all *Wisdom and Learning may seem to be monopolized by them*. Thus *Arminius* wants *Learning*, and accuratenesse in *Mr. Perkins* (b). Bolton before his Conversion speakes of him as of a passing mean Scholler (c). *P. Bertius* when no meaner men then *L. Trelcatius* and *Fr. Junius* appeared against *Arminius* tragically complaines of their want of *Learning*. (d). (e) *Drunken dick Thomson*, a man bewitched with the Conceit of his own parts as much as any *Babylonian* intoxicated by the *Cup of the Whore*, doth the like, and that very Tragically. Fourthly, Though possibly my Adversary may by much have got the Start of me and probably be to well conceited of himself that in the way of Schollership he hath sped as well as ever any of *Raimund Sebond's Schollers* did, for whom their Master undertakes (f) to make them *Perfect Divines in a Month*, and that without knowledge to pre-

pare them, so much as the Knowledge of Grammar, and yet that they should not be proud of it neither. I say however this may be, I cannot be so hardly opinionated against my self but that after some paines I may have attained to some little something. I remember to have Learned (and that perchance before Mr. T. P. had got so much in Latin, from the Jewish Rabbins these sentences.

לא קעתי יקצאחי אל תאקי
קעתי ולא קצאחי אל תאקי
קעתי יקצאחי תאקי

And if I after much paines taking have got nothing, I must needs cry out, *reddat mihi minam Diogenes*, I have reason to complain that from the 18th. year of my age to this very hour, Men of the greatest note for Learning and Piety have much abused me, and themselves, in giving large *Attestations* to my *Schollarship*, when they have not been solicited unto it by any thing but their own forwardnesse. Fifthly, But suppose me as very a *Dunce* as he would represent me to the world to be, how much more *Veniall* is it for me unwarily to break *Priscians* head, than for him, as I have shewed, to break *St. Paul's* hand, who, as no mean Scholler hath it, was ignorant of the *Greek Grammer* (g) Sixthly it would cause some mirth in any body to observe by what *Mediums* he labours to prove this Charge against me. Let the Courteous Reader be pleased to give me leave curtly to run over the chief of them, and for the rest *Valeant quantum valere possunt*, I think they will signifie but little.

First, Chap. 3. p. 34. He thought 'Damon had bin of the new-ter Gender, by vertue of *Gracula*, vel in on, vel in um. Answ. First, Not to take Sanctuary from Divinity, wherein it will not be determined whether *Damon* be mas femina or neutrum. Secondly, If it had pleased him to have turned to p. 46. l. 11, in *Margine*, according to my Emendations in *Catalogo Erratorum* (h) he might have found it printed right, *Damonium Meridianum* for to that was my allusion in the preface. Thirdly, It is well known

(g) *Paulum nescivisse Gracam Grammaticam ab Hieronymo observatum affirmat: Erasmus, in Apol. Hieronym. adversus Rufinum*

(h) *Col-Rept. Cor=Rect. p. 46.*

Philanthrop.
Chap. 3. p. 67.
(1) Cor- Rept.
Cor- Reft. p. 6.

to my Stationers and Printers that the Sheets of my Dedicatories came to me last, and that that sheet in which *Demon Meridianum* was printed came not to me, before I received from them divers Dozens of books compleatly wrought off, and bound up. Fourthly, I can now easily discern, why he kept such close *Intelligence with Printers Boyes*, and why he was so peremptory not to admit of a *Cor- Reft* Copie, by my order sent unto him under my own hand, viz. because he would not deprive himself of the sport which he intended to make with the *Sphalmata Typographica*. Secondly, "He used the word *Topicall* (i) because it seemed a fine word, not because he understood it. *Ans.* Yet the very bare reading of the next words following that expression, will *Convince* his *Impudence* in his *Assertion*. In them I say, What they can produce would be as *Demonstrative* as any in *Euclides Elements*.

(k) Philanthr.
p. 99. Cor- Reft.
Copy, p. 49.
Cor- Rept. Cor-
Reft. p. 192.

Cor- Reft Copy,
p. 48.

Thirdly, But instead of all instances I would beseech the Reader to turn to what he hath against me in his *Chap. 3. p. 99. (k)* and compare it well with what he writes in his *Cor- Reft Copy*, and what my return is in my *Cor- Reptory Cor- Reft*. and then let him tell me what he thinks of his *Disingenuity*, and *unconscionableness*, there to make a hard shift to make me a *false Latinist*; he must first most necessarily deny his own *Italian Proverb* quoted by him *Troppo Convina la vertu col vizio*, to be *Italian*, and maintain it to be *Latin*, whilst he replies to me, that he cannot but avow he mistaketh so he had wrote in *Latin*, for sure then he would not have been so tedious in his *Cor- Reptory Cor- Reftion*. Thirdly, He is forced to make a piece of false *Latin*, in turning *Ni*, as it is rightly written in my *Corrept. p. 90. in Margin.* into his *In Marginis angustia prohibuisset*. Fourthly, He calls upon *Readers* to judge with him, whether *multa & admodum rara* be not false *Latin*, or false *Sense*, who if any body shou'd present him with a *Cabinet* full of many and rare *Gemms* would not think there were false *Latin*, or *Non sense* in *Gemmis istis tam multis quam raris*. Fifthly, He adds his *Marginall finger* to it, which what it signifies in that place against me. I think nobody can tell, unlesse it were his *frontlesse front*, and *scornfull spirit*. He with an especially tells his Reader a *Notoriously lye*, (pardon the phra'se) both in

in Text and Margin; that I take *Derelictos*, rather than *Defectio* to have been the *Substantive*, at least the *Antecedent*, to cujus the *Relative*, where the ocular inspection of my text evinceth the contrary to every man, not willing to be blinded. My words are, *Cor-Rept. Cor-Rect. p. 197. Malorum, (viz.) Angelorum Defectio arguit fuisse derelictos cujus* [supple, *derelictionis non defectioris; non potest alia adduci causa quam reprobatio*, and pray doth not here the *Relative Cuius* relate to the *Substantive Derelictionis* and not to *Derelictos*? Fourthly, 4. 27, 28, 29. He is as *Rhetoricall* as he is able, as it appears by the pleasure which he takes in *Clinches*. Such as *Notes of no good note courted at Court, parts, and face &c. with other such elegancies & Rhetorizations, which some little Children of six years old, I have not been able to endure.* Answ. First, Sure he forgets his name sake, and no meaner man then a so called *Reverend Father in God*, who for clinches in the most famous Auditories in *Oxford*, and at *Westminster*, was exceedingly famous in this kind. Some *mens Paradise* is a *pare of dice*, *All Houses* are become *Ale houses*, *Divines* become *Dry Vines*, What was it so in the dayes of *Noah*? *ah Noe*. Secondly, *Divers* of these like-sounding *Phrases* were hardly so much as thought on by me when I wrote them down. Thirdly, If all in this kind must be cryed down; and I am sure I had not many of them, then in divers places, the *Holy Scriptures* must be blamed, where *Isaiah* 5. 7. no lesse then twice, in one verse we have

Esa. 5. 7. עֲשֵׂה וְהָנָה לְעֵדָה וְהָנָה לְעֵדָה
Esa. 28. 10. קָרָר לִקְרָר לִקְרָר לִקְרָר *Amos 5. 8. קִיץ קִיץ*

such kind of allusions in words which cannot be expressed in the *English*; And so likewise in the *New Testament*, in divers places. *Rom. 1. 29. πορνεία, πονηρία, φθόνα, φόβος* v. 31. *ἀτυρέτες, ἀτυρήτες*, *Math. 21. 41. κακός, κακῶς ἀπολέσει* *Rom. 12. 3. φροῖν, εἰς τὸ σωφροεῖν*. *Mark 7. 16. Εἰ τις ἔχει ὡτα ἀκούειν ἀκούτω*, *2 Cor. 6. 8. δυσφημίας καὶ ἐρημίας*, v. 9. *ἀγνοούμενοι καὶ περιγινώσκόμενοι*. v. 10. *ἐχόντες, κατέχοντες*, *2 Cor. 4. 8. ἀπορούμενοι, καὶ ἐξαιρούμενοι*. And I hope wiser tolke than *Children of six years old* may be able to endure these expressions.

Fourthly, To the chief matters objected against my very Reverend, and Learned friends, the *Encomiasts*, as he calls (a) *Advertise*. them, (a) who were pleased to speak well of my Book. Them *mean to be* he abusethe either all 1. *Conjunctim* together: 2. or two of *Reader, p. 4.*

them *divisim*, singly by themselves. Against them all, he hath to say, That, " *They have bewrayed their Affections, if not their Judgments, by way of Prolusion to Mr. Barlee, and have done a kind of publick penance, by making it known to the world, what things they do approve of, &c.* *Answ.* First, All the world who are acquainted with those *Learned and good Divines* know them so well, as never to be likely to believe, that out of mere respect to me, and my Book, they would have recommended to the world, and the Church, and that at such a time, the work of an *impotent Scribler* as the saith (b) *which deserves only to dye in silence, and to prevent ill smells to be quietly buried in silence, to sleep upon a stall, (c) &c.* I say all men acquainted with them, and their Behaviour will as soon believe, that they would rather have suffered their hands to have been cut off from their wrists, than to have been accessory to any such foul crime so contrary to the Churches wellfare, and their own Credits. Secondly, I trust they will never have cause to do penance for bearing witness to the Truth, which for so many years they have preached, or for strengthening the hands of their poor Friend, and Fellow-Labourer who never had, nor can be phansied to pretend a power over them to make them speak in his behalfe, any thing, but what they judged most meet and seasonable. Secondly, *Ibid.* " *That in all which they have spoken, they have not adventured one syllable, against any one Argument in my Book, but onely have told their severall Tales after their manners of expression skewing whom they are for & whom they are against, &c.* *Answ.* First, It is not the proper work of *Encomiasts*, to answer Arguments, answered to their hands but to speak their thoughts concerning the solutions of Arguments by him whom they commend. Secondly, yet two of these great Divines have so fully spoken to the chief Arguments in his Book, that could I have known before hand that they would so concisely have answered his whole Pamphlet, either I would have returned no answer at all to it, or have done it much more *Compendiously*. Is it indeed no Syllable of Answer to all his arguments, to shew that he foulely *Mistakes the Questions Controversal* all along? That his Objections are meerly *Pelagian, Jesuiticall, Socinian, Bolsecian*

(b) Philanth.
Dedic. Epist.

(c) Chap. 3.
p. 55.

Bolsecian, and such as become any body, but, as so called *Protestant of the Church of England*, (d)? Secondly, Had not they before I was so much as by name known to them, sufficiently in their *SERMONS*, and writings declared to the world whom they are for, and whom they are against, as to need by setting of their hands to so worthless a *Scribe* (as he thinks mine to be) to purge themselves from a *Crime* (which they were never so much as by any suspected of) of not adhering fast enough to the good, true, and *Christian party* which they were of? *Obiect.* Chap. 1. p. 11. I, but neither Mr. B. nor his *Prefacers* have named any one passage in my Book, which they can tolerably pretend to be *Pelagian*, or *Semi-pelagian*, but only have framed an accusation in *Generall*, &c. *Answ.* First, This is notoriously false concerning Mr. B. if any body will but be pleased attentively to heed his *Text*, or *Margin* throughout almost his whole Book, but especially if he do but any thing heedfully peruse what I have at large set down in my *Parallel* of his opinions with the *Pelagians* and *Semi-pelagians*, or *Massilians*. Chap. 5. *Cor-Rept.* *Cor-Reft.* from p. 201. to 206. Secondly, It is not the work of *Generall Prefacers* to descend to *Particulars*, yet while Dr. Reynolds hath fully shewed that he scarce needeth an *Argument* which is not taken out of the *Pelagian* or *Semi-pelagian Schoole*, as any body may see who reads but the *Cor-Reft Copy*, and that Drs. *Epistle* together, he will be abundantly convinced of the impudence and falseness of this Assertion. Secondly, But besides these abuses which he puts upon them all *Joynly*, he hath something against two of them in (*severall*) viz. First against *incomparable*, Dr. Reynolds, and sage Mr. White field. Against the former, can any man think him the lesse abusive against him because he saith; First, p. 2. (a) that he doth seriously respect him for his *Gravity*, *Learning*, and *Comparative moderation*? Believes Mr. T. P. this to be a competent *Plaister* for breaking of his head, together with that of his brethrens as we have seen? *Dolus an virtus quis ab hoste requirat*? Secondly, Are not his *Comparative*, and so *Diminutive Commendations* of him *absolute Disparagements* to him? Thirdly, Since he hath made a foul shift *Philanthr.* Chap. 1. p. 11.

(d) See Dr. Reynolds *Epistle*, per totum.

(d) *Advertis.* to the Reader, p. 2.

to hook in that *holy and gracious*, as well as most *Learned Divine*, amongst those who *make God to be the Author of sin*, (and speaking of him, and others, *he wisheth that their expressions were no worse then so too*): and since, elsewhere he hath told the world, (b) that his opinions, to be sure, of those he approves of, are *cruell and Sanguinarian*, that it that too be true of him as he saith it is, that *God is the Author of sin*, then in the like sort he declares his opinion of him (c). *That there is no God* would be the very worst *Tenent in all the world*: were it not worse to conclude him the cause of sin, as he there and every where else maintaines that *absolute Predestinarians* do. I say, after these foul affronts put upon him, and other Divines at home and abroad, whom he doth *Reverence, love, and honour*, though now he should fawningly tell him that though he be (d) *an Anti-Remonstrant* yet he knows him to be *a learned pious man*, and upon whom he never meant to fasten any ill names, but really payes him every whit as much *Reverence*, as if he were of his opinion, or he of his. Can he from hence forward think him to vainly *Credulous* as to believe a word of that he saith? Nay, can he do otherwile then believe, but since he hath so *Whipt, and Stripped all*, or most of his *Neighbours Country Divines*, whom, (such hath been been his *humility*) he hath much loved and respected, that he will not rather think himself *disgraced* then honoured by his *Oratoriall Quill*? and that henceforth it will be really a disparagement for any *Godly Orthodox Divine* to have his good word, and his favourable opinion. Fourthly, I think the Dr. would have taken it farr better, if he had Compared him and me, not to "*Mezentius his Couples*," "*whose cruelty it was to yoke the Living with the dead*," but rather with *Aeneas, and Aseanius*, who strive in my poor measure, and pace to walk after him, but do I what I can to the Contrary it will be *Impari passu*. Secondly, As for what with a *virulent spirit*, with height of proud *scorne* and furious indignation he doth in measures *pressed down and running over slanderously* powre forth against Mr. *White-field*, (a). *Answ.* I am sure if any *Reverence* had been left in him to *Gray haires found in the way of Righteousnesse to profundness of Learning*, to holiness of an exactly Religious Conversation he would

(b) *Sinner Implicated*, p. 48.

(c) *Ibid* p. 241.

(d) *Advertisment to the Reader*, p. 5.

(1) *Advertisment to the Reader*, p. 5. c. & Chap. 1. p. 11.

would have trembled at the thoughts of affronting of a man of his worth, and note in the Christian Church. First, He must be stiled *the Poeticall old man*. *Answ.* And yet, First, He shews not wherein *his fictions* do lye; unlesse it were for making of *observations upon he knows not what manuscript* of pag. 6. *his*, which yet (b) he is forced to confesse, was a Copy of *his private manuscript*, and when he hath not, after all his *Prevarications* about this businesse been able to shew how, or by whom, or *why* any should have wronged his private Manuscripts. Secondly, If Mr. Whit-field yet retain (as he doth) any true skill in any *Good Poetry* he should, for that, not have *Despised him*, but have *honoured him* the more, seeing his own Learning is mainly *Oratoriall*, and *Poeticall*. Of which kind of Learning if he be once stripped, he will be found much more to *supplere locum Idiota*, than most of his *Neighbours*, so shamefully for want of Learning, reviled by him. Secondly, (c) He runs parallel with *Don Quixot*, "*who valiantly confuted the Barbers Basen under the notion of an Helmet*. *Answ.* First, As witty a one as our Great wit is taken to be, in multiplying of jets; yet I find, that to help himself out, he is forced to use *Repetition*, (for fear *his stock should faile him*) of the *same merry jiggs* with which he is much pleased, and hopes to pleasure as vaine men as himself. This is now at least the second Time, and that upon one and the same occasion, that I have met with this *Toyish phancy* of his. Secondly, If there were any fighting with a *Barbers Basen*, then he himself as valiant a man as Mr. T. P. is, was the Barber and the Wearer of the *Basen* instead of a *Helmet*, for after many wranglings about his *Uncorrect Copy*, or if you will *foul Basen*, I find him (d) to allow of my saying when he saith, that from Chap. 3. p. 32. unto the very end, (which is above halfe my Book) my Book is almost *verbatim*, the very same with my first renounced papers. Thirdly, "*He is ambitious to have it thought that I am altogether such an one as himself*. *Answ.* First, Questionlesse there is no such matter. I am confident he would not for a thousand worlds be like him in *Opinions* or *Conditions*. Secondly, I beseech God it may be Mr. T. P.'s. happinesse to obtain *Repentance unto life* that he may be truly

(b) chap. 3. s

(c) Ibid p. 6.

Epist. secunda
vel tertia.(d) Chap. 3. p.
38.

Ibid. p. 6.

(f) Philanthropy, Chap. 4. p. 10.

Ambitious to be so good a man, as good Mr. *Whit-field*, hath long, to all that know him, been known to be. Fourthly, speaking of the *Presbyterians* in England who are farr enough from being half witted, Had I * been willing to charge them it should have been with greater crimes. *Answ.* First, He means as is plaine by what he exprest concerning them elsewhere (f) that he takes them to me more *Knaves*, then *Fooles*. Secondly, But what higher Crimes than that of *Blasphemy* against God, doth he think himself able to prove against them? Is it of their maintaining a *Lawfulnessse*, as the case may be, to *excommunicate Kings*, a more heinous Crime in his Judgment then the former? Sure it cannot be in the Judgment of those who think they must honor God first, & then the King next. Fifthly, "He suspects him to be the Reverend Divine whom Mr. Barlee quotes without a name, to put colour upon that matchlesse fiction mentioned by him." (Chap. 3. §. 21. First, Neither (as hath been shewed) is that a *Fiction*, and then lesse, a *Matchlesse one*. Secondly, Nor if it were, was he at all the *Coiner*, or so much as the *Reporter* of it. Sixthly, "I once took off the veil from off his eyes, and made him see very cleerly that upright Job was not a Jew. *Answ.* It were indeed a great wonder if a man whose Light is Darknesse in most Divine matters, should yet be able to enlighten him, who, before he had so much as a head, or eye, in it had been under God instrumentall in the Enlightning of many who sate in Darknesse and in the shadow of death. Secondly, If Mr. *Whit-field* at anytime had maintained Job, to have been of the Nation of the Jews, he mig't in divers places on Job have quoted the *Chaldee Paraphrase* for it *. Thirdly, but I am assured from Mr. *Whit-field* himself that the disputes betwixt the nwere not at all *Genealogical* but purely *Theological*: for, Mr. *Peirce* maintaining the salvation of such as *Socrates* *Plato* *Aristides*, &c. amongst the others Mr. *T. P.* instanced in Job as being saved without the Pale of the Church, Mr. *Whit-field* replied to him, though.

* As also the Arabick in the very close of the whole. Wallens contra Carwin. Job, omnium scriptorum consensu ex Abrahami posteris fuit oriundus, qui nepotes suos vivus instituit. Gen. 18. 19. & cui se Deus ipse non occulte, sed ut

Propheta extraordinaria & aperta apparitione, revelavit, antequam Israhelica in terra Canaan à Reliquis nationibus fuerunt separati. Edit. in quarto p. 174. 175.

Job might not be of the *Jewish Nation*, he was yet of the true *Religion*, of the Religion of the then *Jews*. And pray now in the Judgment of all the *Christian Church*, who sees best, whether *Mr. Whit-field*, or *Mr. Pierce*? Seventhly, *Chap. 3. p. 31.* speaking of him again, he saith, “it is not hard to conjecture why the mentioning of his name was left out in my frontispiece. *Answ.* First, If I may lawfully use his Phrase, somewhere he hath *as bad Luck as ever any Hariolator had*, for it was against my liking that any of the *Divines* names should be so *posted up*, as they are, in the frontispiece of my Book. Secondly, If therein those who did it, used any discretion; I suppose they did not omit his name because of the slightness of it, as *Mr. T. P.* would seeme to imply, but because *Mr. Whit-field* spake to a Manuscript, not extant in print, and so spake not in *Commendation* of the Book which I published.

CHAP. I. §. I. p. 2.

“*I am well assured by Intelligent and practicall persons, that very few will buy his book, who are not prodigall of their money, and that fewer will read it who are not prodigall of their time.* *Answ.* First, If he did but believe his own *Intelligencers*, why doth he take so much paines in answering of a thing so certainly in the world to be so much neglected? Secondly, I will not tell the world how easy it is with him to gaine the credit of being *practicall*, and *Intelligent*, nor what those termes according to his *practise*, do signifie in his *practicall Schoole*, but I am ab'e enough to prove what false Prophets they have proved to him: for whatsoever become of the multitude of the *buyers* of my Book, in an age *excessively covetous*, and very little *bookish*, I am sure it hath met with very many as well *benevolent*, as *malevolent* Readers, and of the first sort some of the greatest Eminency for Learning, and Piety, who when I little expected it, have in Letters expressed their good *resentment* of my Labours; and thankfulnesse for my paines. Secondly, Yet I must needs acknowledge that if *witty jests*, *fowl Calumnies*, *stinging Jeares*, were ever able to deterre Readers from buying of my Book or valuing

luing of it, I dare say, from this day forward I shall have very few either Buyers or Readers, and I must needs say it, if insolent *Magisteriall Dictates* are able to Confute me, I am as fully (Confuted as ever was *Bellarmino*, (a) by the (a) *Philanthr.* *Scotish preacher* (I know of old he loves to play upon *Scotish Preachers*) when as he tells the story of the *Epitome* of a Confutation of him. *Bellarmino* saith thus, But I say the Contrary, *where is he now?* *Ibid.* p. 3. "It will not be amisse to tell him, what *Cor-Reptory* *Cor-Rection* meanes in this Authors acceptation of the phrase, viz. it is the singing an *ἐρινύιον*, before a fight. A way of Conquest by mere *tempt*, and this he illustrates, (p. 3. 4.) by variety of Instances of his own *fictions* to please his Readers.

Terent.

Populo ut placerent quas fecisset fabulas.

Ans. Belike he knows the signification of this phrase, better then the Author of it, from whose *mint* it came. (b) In the first expression. *Cor-Reptory*, he thought only to allude to the title of one of *Austins* books, *De CoR-Reptione & Gratia*, in the other to that of Mr. T. Ps. own book called a *Cor-Reft Copy*, &c. I joyned these two expressions into one Title, because as he truly though imperfectly relates, I had sent word by a Neighbouring Minister, that seeing he had a mind to be whipt, he should be whipt, or Corrected. And because it is not unuall to divorce Chiding or *Cor-Reption* from whipping, or Correction, which I am sure so great a wanton did extreemly want and deserve, I joyned Correction and Correction together *הכנה* Correction in the Hebrew, as well as *קכסל* Correction gives wisdom. Secondly, he who had ended his *Correft Copy* with a harsher *ὀνομασποίνσις*, when he saith (b) Opinion attree, is a fault &c. might therefore well allow me to begin my Title with some kind of an *ὀνομασπορία*, lesse insolent by far than his own. Thirdly, In all likelihood had he but had the good hap of preventing me in the using of this expression, and but affixed it to the Title of this his Book against me, he would have much applauded him self in the invention, because it would have made good that things and names do mostly agree, as it would have surely done with

(a) *Philanthr.*
chap. 4. p. 18.(b) *Philanthr.*
chap. 3. p. 4.

Prov.

(b) *Cor-Reft*
Copy, p. 74.

Conveniunt rebus nomina sapè suis.

Fourthly, He that else where is angry with Dr. Twisse for not using Schoole termes in the signification of ordinary Dictionaries, may be well asked in what *Lexicon* or *Nomenclator* he finds the word *Correction* to signifie all these triumphing matters he *Ibid.* (p. 4.) speakes of? "*Reformed* my little book, as he and others would Religion. Answ. First, His little book what it wanted in bulke it had in malice, and poysonous *Mischief*, and therefore I took the more paines to confute and detect both these. Secondly, This goodly Orthodox Protestant of the Church of England, as he calls himself, (a) had once before accused me, and another trusty old Trojan with me for being like *Pausanias*, or *Herostratus*, who would get our selves a name rather for burning, than for building up the holy Temple of our English Church: but for that he. First, had his answer formerly with which he ought to have rested himself contented, or have confuted it (b). Secondly, Unto which let me adde that if either he, myself, or any of our way, could have had their wish about the Reformation of our Church in England, it should not have been concluded on onely by one single Westmonasterian Assembly, who yet have advied most excellently towards it (if we had but grace to follow their advice) but if such a Council could by any meanes have been procured, by an Oecumenicall Council of the Protestant Reformed Churches. * And in this case I could from my soul wish that without Hypocritical Jugglings, M. T. P. would at last determine, whether such a Council would have conspired in the exstirpation, or in the Settlement of the true Protestant Religion? he seemes to hold this Question in the Affirmative, by what elsewhere he requires as necessary for the making up a true Ecclesiasticall Authority for a Ministeriall determination of Controversies in Religion.

(c)

"To what he hath about my Synpresbyters. Chap. 3. p. 17. 18. p. 69. p. 121. Chap. 4. 12.

(a) Ror-Reft
Copy Dedicat,
Epist. p. 4.

(b) Ror-Rept.
Ror-Reft. p. 7.

* An opinion
which I was
confirmed in, by
an excellent
Treatise put
forth (as was
supposed by ma-
ny) by the most
venerable
Arch-Bishop
Dr. usher,
1641.

(c) Philanthr.
Chap. 3. p. 104.
unto which he
doth there re-
quire the Au-
thority of Tra-
dition, and the
universall
church not so
much as excep-
ting the present
Roman Church.

Answ. First, Let it be observed in the Generall, and we shall not need to be minded of it again, when 20. such like passages come to our hands in his Book; that he loves to make much worke by frequent repetitions, of those Passages which he thinks are any way able to make his opposite party odious; these things as *sweet morsells* he rowles under his Tongue.

Decies repetita placebunt.

Secondly, He huddles up a world of matter upon this occasion, wherein he doth expresse; First, his *matchlesse* and incomparable *Sollicitude*, least he should be accounted a *Presbyter* of the Country *Association*: for this end he doth assure us (a); First, That severall persons of the *Presbytery* can bear him witnesse that he hath avowed an abhorrence to the doing or saying of any one thing, which might betray him into the danger of being thought a *Presbyterian*, &c. *Answ.* Alas for him! that he should expend so many very Significant words upon a matter so unquestionable! Doth he think any who knows him, to have been so simple, as not to have believed this without his avowing of it? Beshrew them, who were at any time so credulous, as to believe the contrary of him. Secondly, Oh but that he would be pleased to take half a the paines to purge himself from *Arminianism*, *Socinianisme*, *Dimidiate Pontificianism*, how would my *Sym-Presbyters* have jumped at the very glad tydings thereof? Secondly, He dares professe (b) oh horrible? "that as he never was of that Lecture, speaking either of that of Northampton, or of that Dayntly so (W. W.) by the grace of God, he never will be. *Answ.* First, Those who believe that by the grace of God which they pray for whensoever they Preach there, and which they hope they do in some measure attaine unto, stand amazed to think by vertue of what kind of grace this *Votary* came to this Resolution, and well may they think it may be by vertue of that grace which in his sense he will needs call speciall (c) but they hope they shall never believe it is by vertue of the true speciall *Christian Grace*, which gives us to will and to do according to his good will

(a) *Philanth.*
p. 69.

(b) *Philanth.*
p. 121. Chap. 3.

(c) *Philanthr.*
Chap. 3. p. 83.
Phil. 2. 12.

will and pleasure. Secondly, Though presently after, he talkes not only of feeding of the flock, but of defending them from the Woolfe too; *Answ.* Yet if he had come in amongst them without mending his opinion, and manners, they would have known of no other Woolfe amongst them besides himself. *Verus Lupus in fabula.*

Secondly, (d) some, after his cunning *Customs*, he clawes, (d) *Philanthr.* and flatters, "whilst he calls them the better sort of persons, p. 18. Chap. 3. "for whom he dare be an Advocate, though publicly stigmatized by me, as if they were men of my paste, and Patronizers of my Project, who abhor the blacknesse of my Designe, and that weaknesse with which it is manag'd. *Answ.* First, He intending these things only to raise up some jealousy in me that we have false Bretheren among us, I will be so charitable as to turne *Sceptick* untill some other reasons than his bare say so be brought in whom I have found often to be good at the *Lichfeildian Eloquium*, make me to be of a Contrary belief. Secondly, If any of them (as he feignes) think themselves to have been publicly Stigmatized by me I may well wonder that they yet never told me of it, when as they had opportunity enough for it: nor can I think any of them so devoid of ingenuity, but in case of such a great wrong they would sooner have challenged me, then in *hugger-mugger* have gone to him to have turned *Complainants against me*. Thirdly, But in case there should be any truth in what he talkes there, how proves he that they are either the better or the Major party? Fourthly, As for the Blacknesse of my designe, or weaknesse to manage it, the designe being now so publicly known, I suppose is to have other more Competent Judges than him and my self: and therefore without saying more in my own behalfe, I will leave it to them to Judge righteous Judgment.

Thirdly, He is not afraid to say (e) that I imply them (e) *Philanthr.* to have been "Apostates from all the rest of the 39. Ar- Chap. 4. 10. "ticles, whilst I say, that they adhered yet to one part of them, and Chap. 3. "that they have receded from their former subscriptions, that p. 18. "they are Schismaticall in some points, though not in all. *Answ.* By his over severe Criticisms in a way of his own meer conjectures, he layes by farr too great a weight upon the very

(f) השטר
לכת ברב
Lat. שכח

Nodum in
scirpo querere.
Angl. To seek
a Needle in a
Bottle of hay.

very little particle, yet as being by odds too thin a wyar to support so great a weight of *Accusation* as he hangs upon it, (f) For, First, I dedicated my papers as well though not so much to the *Juniors*, as to the *Seniors* of those *Presbyteries*, who never at their Ordination did so much as subscribe either to the *Dogmaticall*, or to the *Rituall* part of the 39. Articles as they lye in the Letter, yet possibly they may have subscribed to as good, as full, and as ample ones as they, viz. to those in the *confession* of faith agreed upon in the late Assembly, of *Westminster*: and if for the intimation of difference in their different formes of *Subscription* I used the particle, yet in reference to the *Seniors*, why must it be quarrelled with? Secondly, Mr. T. P. pretends greatly to adhere to the *Dogmaticall* as well as to the *rituall* part of those *Articles*. Now a question arises amongst us, not whether the latter were true of him, but whether the former: Was it not most rationall in me to appeal towards the *decision* of it, to those *Presbyters*, who love them more than himself, and may be supposed to have understood the sense of them as well as he, and who divers of them subscribed them before there was any such thing in the world as Mr. T. P? Fourthly, Divers of those *Presbyters*, may possibly at the time of their Ordination have been required by their *Diocesans* only to have Subscribed those *Articles* according the sense expressed by Queen *Elizabeth* in the Statute of *Elizabeth* 13th. as to truth of *Doctrin* and of the *Administration* of the *Sacraments*, * without urging of that *subscription* which other *Ceremonial Prelates* stood upon, viz. to what was enjoined by the *Canons* in the year, 1603. and which stand blasted in the Records of the Parliament, 1610. for their illegality, as having by Mr. T. P's. own true Confession, Chap. 4. p. 1. no other Authority to confirm them then *Bishop Whitgifts* *Connivance*, and agreed upon with the *License* of *Orthodox* (*King James*) in the Synod held at *London*, 1603. and commanded to be observed under the great Seal of *England*, without the Concurrence of *Parliament*, nay against it. Fifthly, If the worst come to the worst my *Sympresbyters*, and *Patrons* can only be proved, (I believe upon good grounds) to have receded from the *rituall* part of the *Articles*

* This was the way which many a pious Bishop went: I am sure which Bishop Davewant (by whom I was ordained) used in his diocese.

of the Church in a time when these Rites had given much offence to the weake, and when by an *Authority* over them they were taken away from them; but yet in the midst of all temptations and Stormes which they have out-stood to the contrary, they hold to the Capitall fundamentall head- Articles of the faith, and so they continue to be the stayed Dogmaticall Substantiall Sons of the Church, Whereas Mr. T. P. as hath been cleared (g) and may be yet further, receding from divers of the former, continues onely in an unceremoniall age of the Church, a Circumstantiall Ritual Son of the Church: the former Grave Seniors continue in love with the Churches fair doctrinall attire; his same demure Junior continues in his veneration of the Gay hemme, lace, and fringe of her Garment. *Egregiam verò landem, & spolia ampla!* Chap. 3. §. 7. p. 32. "he will not (as he saith) complain that I have freely imposed on me the names of Rutticus Coridon, and of a poor Symprebyter; and again, a mere Pigmee. Answ. The first I imposed not on my self, as any body may see, who will but be pleased to turne to the place, but was such as I knew he was most likely to impose upon me, for which I do now thank him as the world goes, who to requite him can well be content that he should be styled *Sacellanus Aulicus*, whilst I, poor I, continue to be *Sacellanus Rusticus*: and I hope to grow as well in the Country, as he shall be able to do in that his Chaplaines place at Court. Secondly, In the other two Termes, of poor Sympresbyter, and Pigmee, I am glad he allowes me some humility yet, when I make my addresles to my Graver Bretheren and Compare my self with them, though elsewhere he would have men believe that I am more proud than any Pope. Thirdly, "I will not Complaine that he hath past his own doom upon himself; (i) for whilst he calls himself Sorcerer, he doth in Congruity thereunto believe, that I and my bretheren would Judge it meet that such a one should by Presbyterian Censures be given up to the Devill. Answ. First, It is well that here he will take me right, and not as elsewhere (k) that I judge him worthy by Political Censurers (to dy the death of Servetus.) Secondly, Against the time that ever we may be so blessed as to enjoy Presbyterian Censures, I will

(g) *Crr-Rep.*
Cor=Ketchp.
14. 92, 93.

(i) *Philanthr.*
p. 35.

(k) *Dedicat.*
Epist. p. 6.

leave it, to wise men to judge whether we all may not in some sense call him Sorcerer, as well as doth himself? First, Is not this his Book like to be as a *Circes Cupp*, a very enchanted one to many in Citty, Town, and Country? Secondly, Doth he stick to rank some of the best of men, disguised under the name *Presbyterian*, with the worst of men *Quakers*, *Anabaptists*, *Witches* (l)? When as yet, *Answ.* First, He should know the Terme *Presbytery*, and so from thence *Presbyterian*, to be a Scripturall Term. (m)

(l) Philanthr.
Chap. 1. p. 8.

(m) 1 Tim. 4.
14.

(n) Hieronym.
Epist. Thor-
dyk. Forbesii
Frenicon. Re-
duction of
Episcopacy to
the forme of
the ancient Syn-
nodicall Go-
vernment: by
Arch-Bishop
usher, lately put
forth by Dr.
Earnrad 1656.

(o) Philanthr.
Chap. 2. p. 44.

(p) Sinner Im-
pleaded 332.
333. 334. &c.

(p) Philanthr.
Chap. 4. 34.

Secondly, He cannot be Ignorant that the Bishops he every where so much pleads for, were no other than *Primi Presbyterorum*, and in ancient times were to do nothing, *sine Presbiterorum Concilio*. (n) Thirdly, He should have used his good friends the *Anabaptists* and *Quakers* better, than to have numbred them with *Witches*; for excepting the quarrell they may have to the *Gown*, (o) which he saith he preacheth in, they approve of his new doctrines marvelously well. For the former let him aske his Neighbour, Mr. *Morley*; and for the latter let him peruse *James Naylor*, and others of his set and Sect, in their Books put forth against the *Scots Ministers* about the *Universality of Gods love*, and let him not believe, it is a meere report that he hath been cryed up by the *Quakers* of this Country. So great a *Courtier* should not thus have proved *discourteous* to his freinds. Thirdly, Doth he not in his *Sinner Impleaded*, in his own Court (p) strenuously plead against the *Solifidians*, by whom he understands not the *Antinomians*, but the *Common Protestant*, maintaine *Justification by workes*, as well as Faith? and doth he not, in the phrase of the *Apostle*, upon this very occasion, *bewitch the people*, *Gal. 3. 1.* and deserve to be ranked amongst the *Yonks*, or *Witches* spoken of by the same *Apostle*, *2. Tim. 3. 13.* Thus, before he is aware of it, hath he under his own hand justified one of the *very worst of expressions* which he quarrells at me for using against him (p). The Lord he grant Mr. T. P. repentance that he may avoid all divine Censurers, seeing that he is never in this Church like to be overtaken by *purely Ecclesiasticall* ones; any other I would be loath to see him fall under.

Chap. 3. p. 32. 33. 34. He drawes up a dreadfull long charge against me of confessing my sins, "with a peccavi fate-
"or, and yet of suffering a wilfull Relapse, of wallowing like a
"sowe in the mire, all which will be evidenced, if the Reader will
"but compare the ninth page of my Epistles with the fifteenth
"and sixteenth. A man that should sweare never to sweare, and
" (without provocation) confirme this promise with some great
"oath, would mak a competent mirror for Mr. B. to see himself
"in. Answ. First, To be sure we have a great outcry, even
an hue and cry to all By-standers and Neighbours, as if some
horrid inexpressible crime had been committed, yet let them
upon this noyse but be perswaded to look out, and they shall
see nothing but the insufferable insolence of a Clamorous
brazen faced person, such as here Mr. T. P. proclaimes him-
self to be.

Horat. *Quid dignum tanto tulit hic promissor hiatu?*

For. First: Where do I any where make any absolute promise
that I will crave pardon for any faults committed against
him? Is not what I promise in the very place which he would
have all men to look on, p. 3. Dedic. "onely with an, if any of
"their society shall convince me of Scurrility, or Calumny?
Secondly, Are all Apologies on suspicion of guilt in the Apo-
logists, Confessions of Crimes, or not as often flat denyalls of
them, or at least very great Extenuations of them? Thirdly,
Do I plead my self Guilty because some not only of the
people; but even of my Sympresbyters may, (p. 9.) I do not
say do judge me faulty? but do not I rather say, when pro-
verbially I tell them that every one can tell how to tame a
shrew, but he that hath her, that if they did but know the
man as well as I then did, and I am sure they all do now, they
would be of another mind. Fourthly, Are all angry, hasty,
say overwarm, nay fiery expressions against a man, whom
perchance a wiser posterity may say is *publico malo natus*, to be
looked upon as matters of my deepest penance, as heinous
as he represents them, because he can find himself no other
worke to cavill at? Fifthly, Pray what is now become
of his Protestation which very earely he entred (a) that my

Cor-Rept. Cor-
Reft. p. 9.

(a) Epist. Dec
dit. p. 12

pretious soul was dearer to him then his eyes? So charitable is my meek Lamb-like man, as that in my behalfe he spends almost a Sheet of paper in pleading for my pardon, yet here he represents me, as a most *Desperate impardonable sinner against God, and him, and the Church!* *O Tempora, o mores, sic sunt res humane!* Cic. Chap. 2. p. 43. 44. *"having rankt him and my faction, with Julian the Apostate in the consummation of all his Blasphemies, he immediately prays, The Lord be mercifull unto us.* *Answ.* First, When he reads me, and very often when he would seem to transcribe me he goes about it not only as if he had lost his conscience but his very eyes too. I had used the word his *faction*, a matter of eight lines before, and say that he will needs appear in the *Van* of it, and this I deliver in the plurall number, *unto whom*, but then justly comparing him rather than his faction to *Julian the Apostata* (a): for all men know that multitudes do not *Apostatize to Arminianism*, but are *bred*, and brought up in it, as Mr. T. P. was not, if we may believe him, I then conclude with my prayer for him *yon*, in the singuler not for *them* or *us*, as he writes it in the plural, as if I had taken in him, and all his faction with *Julian* and all, into my prayer. Secondly. I am well known not to allow of praying for the dead, or of praying to the Saints departed in any case, and then lesse of praying for such a Caitiffe as *Julian* was: but it will much concern him to enquire who that Minister was, who vehemently pleaded, four or five years ago, for the lawfulnessse of praying for the dead, and unto Saints, at a Gentlemans table, who contended against it, and complained heavily to me of it. Chap. 2. 44. *"How doth it follow that I am a Jesuite, because I am lean, or have been beyond Sea? That I am an Arminian because he is the Trim Clerk of the Country? and superlatively fine Mr. T. P. and in my proper element of Courting my Noble Patron, &c.* *Answ.* First, Where do I say in plain English that he is a Jesuite? Secondly, Or where do I any where use such lame Consequences of proving of him guilty of some *Doctrinall Jesuitism* because he is *lean, or hath been beyond Sea?* which would be a Couple of Excellent Arguments to prove me a Jesuite. Thirdly, Such a ridiculous arguing from his *Bandstrings* (as he well

(a) Cor-Rep.
Cor-Rect. p. 50.

well saith) to his Book, must ever, and anon be brought in (and I do give warning of it here, once for all,) not because he doth, *in his conscience*, believe that I do so much as make any shew of arguing to, but because he knowes *Pythagoras*-like his *Ἀυτῶν*, will make it credible amongst his party before it be confuted, and in the mean while it makes them *good sport*. Fourthly, When I have any such expressions about his *Courtship*, *finicalnesse*, &c. any who will but trust their own eyes on my book, may see that other-guesse occasions were by him given me to use them, and what I argue from them, Chap. 2. 48. "For what *imaginable Reason should he use alwayes, to fill up forty and two pages against my Portall (as he calls it) which is not quite five leavys, before he come to the purpose.* *Answe.* First, That reason I told him p. 11. *Dedic.* That it was for the gratifying of some of lesse *Leasure*, and I may add now, of much *playfulnesse* too, which used to hinder such Gallants from reading beyond the *Portalls* of any Books, and their answers; whereunto unlesse they be tol'd on by somewhat of Mirth, and Cheerfulnesse, they be ready to *swear* they be weary of overmuch reading. Secondly, I found him in his *Portalls* as rational as any where, and abundance the more insinuating, and thought therefore fit there to break the snare in a more popular way, where it was most apt to catch *unwary souls*. Thirdly, If, as he saith, *Ibid. Lin. 12.* all that I say against his *Portalls* is but *pure invective* what meant he upon a meere, and a most notoriously false *supposition* which he vents elsewhere (a) that my *strength* lay in my answer to *Prefaces*, and not in my answers to the body of his book, to spend by way of answer above 22. Sheets to a mere *Invective*, and not to reserve to himself full six *purely argumentative*, against the body of my Book? Would not a man who at any tyme measured the Altitude of the spirit he every where pretends to, have thought this infinitely beneath him? Would not a man have thought that his first two Sheets of Paper most *smartly* and even to a *miracle prodigiously Satyricall*, beyond all possibility of *imitation*, might have served by way of answer, that he might have the more full lash at my *arguments* after that he had

(a) *Philambr.*

precious soul was dearer to him then his eyes? So charitable is my meek Lamb-like man, as that in my behalfe he spends almost a Sheet of paper in pleading for my pardon, yet here he represents me, as a most *Desperate impardonable sinner against God, and him, and the Church!* *O Tempora. ô mores, sic sunt res humana!* Cic. Chap. 2. p. 43. 44. *"having rankt him and my faction, with Julian the Apostate in the consummation of all his Blasphemies, he immediatly prays, The Lord be mercifull unto us.* *Answ.* First, When he reads me, and very often when he would seem to transcribe me he goes about it not only as if he had lost his conscience but his very eyes too. I had used the word his *faction*, a matter of eight lines before, and say that he will *needs appear in the Van of it*, and this I deliver in the plurall number, *unto whom*, but then justly comparing him rather than his faction to *Julian the Apostata* (a): for all men know that multitudes do not *Apostatize to Arminianism*, but are *bred*, and brought up in it, as Mr. T. P. was not, if we may believe him, I then conclude with my prayer for him *yon*, in the singular not for *them* or *us*, as he writes it in the plural, as if I had taken in him, and all his faction with *Julian* and all, into my prayer. Secondly. I am well known not to allow of praying for the dead, or of praying to the Saints departed in any case, and then lesse of praying for such a Caitiffe as *Julian* was: but it will much concern him to enquire who that Minister was, who vehemently pleaded, four or five years ago, for the lawfulnessse of praying for the dead, and unto Saints, at a Gentlemans table, who contended against it, and complained heavily to me of it. Chap. 2. 44. *"How doth it follow that I am a Jesuite, because I am lean, or have been beyond Sea? That I am an Arminian because he is the Trim Clerk of the Country? and superlatively fine Mr. T. P. and in my proper element of Courting my Noble Patron, &c.* *Answ.* First, Where do I say in plain English that he is a Jesuite? Secondly, Or where do I any where use such lame Consequences of proving of him guilty of some *Doctrinall Jesuitism* because he is *lean, or hath been beyond Sea?* which would be a Couple of Excellent Arguments to prove me a Jesuite. Thirdly, Such a ridiculous arguing from his *Bandstrings* (as he well

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Cor-Rect. p. 50.

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(a) *Philamthe.*

sufficiently which my *Style, and Temper.* Chap. 2. p. 51.
 "I have enabled him to say, (*nemo mihi per hos annos, nisi qui*
 "Grotio, qui Jacksonio Tois παύ, inimicus) I do therefore
 "say nemo because to the best of my remembrance I cannot say
 "I have an enemy, who is not an enemy to Grotius, and to
 "every other person whom I extremely honour, and admire,
 "Etc. paulo post, speaking of me, he adds that he hath but
 "one enemy he knows of, aboveboard in all the world. Men of
 "judgment, do already say of those Authors, Vossius, Grotius,
 "Castellio, what Quintilian of Cicero, that a man may have
 "known to have profited by his very Delectation in such mens wri-
 "tings. Answ. First, If he have but as many enemies as Grotius
 hath (not for his incomparable Learning,) in which respect
 Scaliger said very well of him, as of D. Heynsius when they
 were but Youths, that they were *Duo Prodigia ingeniorum*,
 (a) but for his unparallel'd *pravarications* in Religion, and
 Cruell Spite against Protestants in his latter years (b) I trow
 both beyond Seas, and in our very England, he hath thou-
 sands of able Protestants, who will oppose this Grotianizing.
 Secondly, If it be a marke of Learning, and Integrity, and
 a signe of Proficiency for men to delight in his writings, and
 of those of his admirers, it is a dreadfull signe of the *Demen-*
tations, of many great wits.

(a) I Meursius
 in *Athenis*. Bi-
 tav.

(b) Vide Sim-
 plicii Venni.
judicium de
Grotio mortuo
D. Andrea Ri-
veti Dialys. con-
tra Discussor.
Grotii front.
 Etc. The summe
 of all his Design
 is summ'd up
 in his own
 words in my
Cor-Rept. Cor-
Rect. p. 126.

(b) where
 Chap. 4. 17.
 18, 19.

Let Mr. T. P.
 tell us how he
 likes of his
 pleading for
 Lay-Elders.

Nullum magnum Ingenium sine mixtura Dementia,

and of their inclinations to *Socinianism*, *Popery*, wicked car-
 nall policy. Thirdly, Were here a fit place for it, I durst
 by Gods Grace undertake to prove that there is no Christian
 Clergyman (give me leave inoffensively to use the Term
 now) under the Cope of Heaven, be he *Pontifician*, *Epis-*
copall, *Presbyterian*, or so much as *Congregationall*, but they
 have reason to be an enemy to him, and his writings for
 betraying all *Ecclesiasticall* power and jurisdiction into the
 hands of meere Laicks. As it is known he hath done in his
 book. *de jure Magistratus circa sacra.* (b) Fourthly, As
 for Dr. Jackson I may, and for Castalio I hope to have a fit
 place to peak of him. And truly miserable is England,
 if such mens writings are become as pleasing to the dainty
 wits

wits amongst us, as ever Titus Vespasian was (c) who was styled *Delicia humani generis*. And yet I verily believe that to be true which a great Oxonian Stationer told me above ten years ago, that by printing and selling of *Heterodox, Socinian, Arminian*, and Popish books, they get ten times more than by any that is *Orthodox*. So willing is England now a dayes to be deceived; yet let not *Orthodox* persons in a rage, let this passe uncontroul'd and lay with a Popish Bishop.

(c) Sueton. in Vespasian.

*Quando quidem hic populus vult decipi, decipiatnr.
Principiis obsta, &c.*

P. 59. "The Corruptory Corrector makes a lamentable confession, that he hath need to cast about for topical arguments to prove me the father of the first Papers. Answ. First, What Dares not armed Oratory, and in this sense *Armata nequitia* do? Do I say in that place which he quotes (b) that I had need to cast about me for *Topicall* arguments, or do I not rather say the contrary, that I should not need to cast about me for *Topicall Arguments*. Secondly, A little before I had given him no lesse then five arguments, unto which he makes not so much as an attempt towards an Answer, and which in a matter of this nature (*viz.*) of a fact which I did not see done, are something more then *topicall*, of merely probable, and then I say of them that if some men, whom I could mention by *Name and Sirname* if need were, would but speak out, I could produce those which would be absolutely demonstrative. Secondly; He hath in his forefront of his very P. 47. confessed the Copy he speaks of, to be his, and if his life lay upon it, cannot in any *Materiall* thing (unlesse some slight mistakes of words, or some false pointing, or the like must be accounted in this case to be materiall) contradict it, and yet the *Corruptory Corrector* doth make a lamentable Confession, for confessing but the same thing which the father of those papers doth!

(b) Corrupt.
Correct. p. 6.
20. 21.

P. 60. p. 13. 14. "Let him give some dishonest reasons,
 "since he confesseth, p. 5. he can give no honest reasons,
 "Line 8. 9. why I denyed all false Copies to me mine, in as
 "much as they were false.

(a) correct.
 Copy in par.
 neli.

Answ. First, No body ever did, or ought to blame him for denying false Copies to be his so far forth as they were false, which I am well assured if I should name the hands through which they went before they came to me, can only be to in *Litterall* matters, not in *Theologicall*, or in truly *Substanti- all*. Secondly, I spake of dishonest reasons, which as every body may see who will but look on the place, (which if he can be able to hinder, very few shall do) must be understood not of such as should be dishonest for me to produce, but of him to be guilty of, and they be some such as these. First, he professeth, (a) that if he could have lighted upon his former Papers he would have Committed them to the fire, and durst he have burned them for their honesty? Secondly, It is *Dishonest* to deny that to be his, which, as I say and can prove, two divines saw under his hands, and which he himself by his faulting-denyalls is easily discerned to confesse. Thirdly, It is *dishonest* in one paper mainly, and principally to dispute against absolute Election, and in another coming from the same Author chiefly, if not only, to dispute against *Absolute Reprobation*: and when he had done so to maintain that these two papers are one & the same papers for *substance*, which is false, whereas indeed they be two distinct papers composed by one and the same Author, upon the severall parts of *Prædestination Election, and Reprobation*. Fourthly, It is *dishonest* in the *Correct Copy*, p. 13. to turn that expressi-
an of the half-witted Rabble of Prædestinarians into another of *Absolute Reprobatarians*, and then reproachfully to call Mr. Whitfield for reading it as he did, right, according to the first Copy, the *poeticall old man*. Fifthly, It is *dishonest* in his open *Correct Copy*, wholly to leave out that signall passage against *speciall discriminating grace* quoted by me out of the first private Copy *Correct. Correct. p. 31.* for that in p. 56. as more largely in his *Philanthropy*, p. 83. 84. &c. he intended

About Characterizing my friends, &c. Chap. 2.
intended to Gull the world, and Delude the Church, with
some goods word of speciall grace.

50

Chap. 3. p. 61. First, "It will appear that Mr. Barlee had
"accused his own dear Bretheren, of what he judged to be
"heinous in five respects, he gave their practice so black a
"Character behind their backs, as he durst not own before
"their faces; so well hath he rewarded his three speciall be-
"nefactors, &c.

Idem. Chap. 4. p. 13. l. 3. with 7. 8. "where he calls them
"Grave Incumbents, only as if he distinguish betwixt rights, and
"possession. Answ. First, In this and the immediately pre-
ceding passage (quoted by him, l. 3. &c.) wherein I say as
I am an Ecclesiastick, a Christian, a Gentleman, &c. he dis-
covers himself to be a monster of Ingratitude; for having
written a most tedious Letter to me, wherein he accused me
that I aimed not at the confuting of his Book, but at the
depriving him of his Budget, Vineyard, or Lyving; for the
giving unto him, the utmost security that it was
possible for me to do, that I aimed at no such matter, I sent
him my Protestation against it, in the words which he ex-
presseth: (though he may do well to remember that in the
same Letter, a little before the words which he quotes out of
it, I said that though I disliked *modum sequestrandi* now a
dayes used, yet I was not against the outing of *unworthy Ec-
clesiasticks*) that against his Book, and Doctrines I would do
every thing which became a Minister and Scholler to do in a
meer Ministeriall and Scholasticall way. And must this Lo-
ving security (the all I have, or can have to give) be inter-
preted to reflect so disgracefully upon my self and friends as
that it must in Capitall Letters, (I think for to signifie that
he is *arei, & saxei frontis homo*) be made the vain-glorious
Conclusion of a vapouring Book Chap 4. lin. ultim. & penul-
tim. Secondly, I never heard that any of my three friends
had their finger in the pye of sequestring of others, though some
of them have lived upon sequestrations, when Incumbents
have been cast out by others, and therefore what I sayd was
nothing to their practise, especially when I neither spake

H

nor

(a) Phil. Chap.
3. p. 58.

nor thought of them, when I wrote what I did. Fourthly, If he will needs have all those to be branded with a black Character of reproach who have, or do live upon *Sequestrations*, doth he not then rather blast than commend the same, and name of his friend, whom he cries up so high, (a) for learning, candor, charity, moderation, when it is well known to all that know Mr. T. P. that he accounts all those *Robbers*, and *Theeves*, who live upon *sequestrations*. Fifthly, How can I, in the place quoted out of me by him, speaking of grave *Incumbents*, distinguish, or so much as seem to hint a distinction betwixt right and possession, when as I proffer to stand as to the present matters debated betwixt us, to the *Ministeriall* decision of any ten of the gravest *Incumbents* who have been least upon their *Tropicks* in these *Tropicall* times, and that must needs be before *Sequestrations* were in practise, which in the way which I am not so well satisfied with, hath only been in practise during these *Tropicall* times?

Chap. 3. p. 24. "That I did not dare to mention the Confession of faith, Catechisms, &c. of the late *Westmonasteriall* assembly p. 24. Here the Corrupt Corrector gives us a specimen of his Logick, Because I did not name his Authors, I did not dare to name them, p. 32. How should it lye in my way to name Confessions, or Catechisms, which I never saw and seldome heard of, &c. Answer. First, How long will the *Beauclerick* of the Country, when his eye is on my book resolve, not so much as to read true English, ut *clericus*?

Is it not plain by the *Text* and *Context*, *Antecedent*, and *Consequent*, that I speak not those words of him but of my self, who having mentioned many other things against him, known by him to be Authentick in the Church of England, I subjoyne these words; not so much as to dare to mention, &c. because I would not presse him with things which he was most likely to refuse to have his Doctrines of the Church of England tried by. Secondly, I thank him for granting those *Westmonasteriall* Authors to make for me, I hope I shall not be ashamed of them, nor a shame to them, pray God he never affect worse books. Thirdly, From my soul I am sory he should so undervalue the most excellent Labours of the

the most Learned and Pious Assembly, as not in such a disputing age as this is, to vouchsafe so much as an eye to look on, or an open eare to hearken out, what they had concluded in their *pithy decisions* of most of the *Controversies* agitated in our times. *Who so blind as those who will not see, or so deaf as those who will not hear?* Fourthly, What a youthfull leight trick is it, in so *Juvenall a Divine*, so scornfully to speak of the pains of so many of his *Seniors*; in Comparison to the meanest of whom he is in *Theology*, but a meer dwarf, and then by head and eares bring in a saying of Dr. *Cheynells*, as if the Dr. had been minded to jeere both himself, and the Assembly he was of? Chap. 3. 74. "*That (in my p. 35.)*" "*I have a Charitable wish that the Absolute Reprobatarians*" "*should be skipt over for Turkey, p. 23. Answ.* First, It is plaine in my p. 27. I do rather allude to his words than quoted them directly. Secondly, what he did not then so fully expresse, he hath in effect done more fully in this his *Philanthr.* Chap. 4. 10. where he saith of *Presbyterians*, who most, if not all, in his opinion are absolute *Reprobatarians*, that they might do well to live in a *wilderneffe*, and that place I judge might prove worse to them, were he but to assigne it to them, than shipping for Turkey.

Chap. 3. 101. "*Heare o Heaven, and give eare o Earth!*" "*Every measure of Gods grace which is not irresistible is called*" "*(goodly) by a gibe, and is said by a blasphemy to have (Mis-*" "*chievous qualifications)*" p. 42. & in margin. *Ibid.* So in this "*p. 217. he calls the very power of resisting Gods grace (which*" "*is not an act of resisting, and so not guilty, and which God*" "*himself was willing we should have a wretched, miserable, lying*" "*sinfull power, and with such kind of stuffe he runns on from p.*" "*101. to p. 103. Answ.* He having words and wit at will, it is easie for him upon every slight occasion to be an *Hyper-Tragedian*. But first, what the least appearance is there, of my *blaspheming any measure of Gods grace*, whilst as it is plaine if any body list but to turn to p. 41. of *Corrupt Cor-rector*. I do putt oppose his *Idol phancy of grace*, which as I shall shew elsewhere, when all, comes to all, is nothing else but *pure nature*, nay *nature impure* by *Arminian Orators* decked with the *Titulary Robes of grace*, of *speciall grace*, for the

Dr. Twisse
Against Mr.
Hoard, p. 242.
243.

(a) *Vide fufe*
C. Fansen.

Tom. 3. Chap.

& alibi, ubi

probat omnes

ferme Scholasti-

cos veteres ex

Augustino docu-

isse potestatem

peccandi nec esse

Libertatem, vel

partem Liber-

tatis Imo. Tom.

3. Chap. 2.

Strenne ex

Augustino pro-

bat hanc sen-

tentiam esse

nidum erroris

Pelagiani, Cu-

jus erat hac

constantissima

definitio Liber-

tatis (ut patet

ex Augustin.

Lib. 1. operis

imperfecti)

Libertas arbitrii in admitendi peccati, & abstinendi à peccato, possibilitate Consistit.

Pelagius in fidei sui Libello, ex propria, & ejus sequentium sententia, Nos dicimus hominem

*semper, & peccare, & non peccare posse, ut semper nos Liberi Constituteamur esse arbitrii. * He*

saith well, qui Gratiam negat, prout in verbo Dei patefacta est, is mihi videtur dicendus esse

Gratiam Dei denegare, nec asstruere gratiam Dei dicendus est, qui non mihi fictitiam & com-

mentitiam de cerebro suo natam depradicat Lib. 1. Vind. p. 298. (a) See p. preced. (b)

viz. against what he. Chap. 4. p. 24.

declining of Envy. This *μορμολύκειν*, this *vizard of grace* so called may well be *Gibed at*, and yet grace be untouched, Dr. Twisse as I have heard him speak it a 100. times over, was wont to say that as the Jews did set a *Crown of Thornes upon Christs sacred head*, so the *Arminians* put a *Crown of Scornes upon his Grace*, by calling that so which is not worthy to be called so *. Secondly, I look when by this Author, not only *Learned Gracious Pemble*, whom I had quoted in the *Marg. o. p. 217.* quoted by him, shall be put into his *Catalogue of modest, and immodest blasphemers*, but when he will put in *St. Austin* also, for as audacious expressions on this very occasion (a). Thirdly, I hope elsewhere to prove (b) that if God was willing, and that by a will of approbation and affection before the Fall, that man should have a *power to sin*, the same thing which elsewhere he calls an *inclination to sin* it is unavoydable, but that he must make God to be the Author of *sin*. To grant *Adam* a meer Creature, to have had a Possibility to *sin*, is one thing; to grant him a *power*, faculty or inclination to *sin*, is quite another thing. Thus dounadvised persons often fall into those very snares, which they would seem most to shun.

Chap. 3. p. 71. "Bishop Hall commended Origen for a good Interpreter, as Mr. B. confesseth in his p. 123.

Ans. Notoriously false; for in that very place I say the quite contrary, when I sayd that Bishop Hall sayd of Origen wittily, when he would needs understand that place, *Math. 19. 12. about Castration* literally, *desinebat esse Vir, sed non malus interpres*, he ceased, viz. by *Castrating of himself to be a man*, but he ceased not to be a bad Interpreter. Is this in

in Mr. P.T's. translation a good *Interpreter*. Had I but unwarily committed any oversight like unto this way of *Translating Latin*, must not I have been told by him, that it would as he saith against me, (a) *be the best of my plea to say that, (a) Philabib. I do not understand Latin, ?* Which becaule I do professe p. 109. I neither do nor dare say of him, I would wish him to apply that to himself, which he doth to me, viz. that he is a wilfull *Impostor*, putting his trust in his Readers ignorance, or wanting Leasure to examine the truth of his Citations (b) *ibid.* (b).

Chap. 3. p. 104. "Mr. B. in all his Articles of his new Creed is as peremptory as a Pope. Nor can I find him confessing, that he ever erred or was mistaken in all his life.

Answ. First, He hath no where yet proved that I have any *New Articles* belonging to my Creed. Secondly, I can, (if need be) shew many *New Articles* of Creed made by the *Tridentine Councell*, of which I dare be bold to say he will at any time speak more favourably then he will of any Articles agreed on in the *Synod of Dort*. (a) Thirdly, I had no just occasion to speak of mine own Errors, but I had very just occasion to oppose his. Fourthly, Yet in the very entrance of that part of my book which he, and every body else takes to be the sharpest part of it, he might have both in Text and Margin, (b) observed that I begin with a Confession; I am too conscious of my own frailties which are great and many. Fifthly, (c) I neither am nor appear to be any thing so Peremptory as himself, whilst, for all my doctrines I offer myself to be tried by any ten of my Senior Synpresbyters of any worth, or note, and in my Dedication lay my Book at my Bretherens feet, whilst my Adversary declines any Scornes all such wayes of Triall. Our Pope is above all Councells, unless they be Papall.

(a) Philanthrop. Chap. 4. p. 14. in Margin.

(b) Correct. Correct. p. 10.

(c) Ibid. p. 11.

Chap. 3. p. 129. §. 34. "Yea he chargeth me, with the greater and lesser Atheism, yea further, not only that my opinions tend to it, but that I am absolutely for (z) Atheism Major or Minor, according to the Method of my proceedings. *Answ.* & 117. 118.

(z) correct. Correct. p. 55.

First, If any man can but be prevailed with to look on the places cited by him, they will find no such matter, only in the 55. page of my *Correptory* by way of arguing *ab absurdo*, *sed pari*, he will find that I say that according to the Method of his Proceedings, used against Calvin, and Dr. Twisse, he might as well be charged with *Atheism*, Major & Minor; Now as every body will conclude that I think Calvin and Twisse wronged by this way of reasoning against them, so that if any body for the purpose aforesaid should tread in his steps, and accuse him of *Atheism*, major & minor, he might also justly exclaim against the wrong done him. And is this positively to accuse him of *Atheism*, major & minor? Secondly, Before I shall have done with him about the *Apotheosis* which he puts upon sin, (a) whilst he makes it a positive Act, independent from Gods causality, about the inclination unto sin which God himself put into Adams sinlesse nature, I shall argumentatively, but no otherwise then so, go nigh, if not full out, to prove his reasonings to be guilty, if not of the Major yet at least of Minor *Atheisme*; *Atheism* in the issue, though not in his expresse Assertion.

(a) *Philanthr.*
Chap. 3. p. 112.
113. & Chap.
4. p. 27.

“ Some Notorious falshoods of Mr. T. Ps. likely to have been
“ overseen, and therefore inserted here somewhat out of
“ their place. Chap. 3. p. 58. l. 5. he saith jeeringly. First,
“ That I threaten him with a thing past, in p. 5. of my
“ *Corrept.*

Answ. First, It is evident, again by the Text, and Context, where I use the word *threatning*, that I cannot understand it at all of his threatning of me, but of my *threatning* of him, of that very thing which I wrote to him, Feb. 25. 1655. and which the Reader shall find set down in the very Margin of p. 4. & 5. These and such like kind of expressions in my Letters, and in my words were by him accounted my Threatnings of him, and which every where he pretends to have occasioned the unwilling necessity of putting himself in print. (a) Secondly, His Conscience can abundantly tell him, that if the words *your threatning* could
in

(a) *Corrept.*
Corrept. p. 1.
Philanthr.
Chap. 3. p. 58.

in that place be understood not as they be of a kind of *threatning from me of him*; but of a threatning of his against me, then I say his Conscience can tell him that he did insufficiently threaten me in a Voluminous Sarcastick Letter (a) with I cannot tell what Statute against *Forgery, and Libells, of bearing false witnesse*, that when I am certain I was most busy in answering of his *Correct Copy*, he was tempted to believe what he was told, and that by persons very considerable, that whilst I shott at his Book, my chiefe aime was at his Budget, &c. (a) *Brington. May 18. 16. 55.*

Thirdly, Chap. 2. p. 52. *Corrept. Correct. p. 45.* I publiely threatened to shew him no mercy. *Ibid. Paulo post.* That in many places of my book, I allot him his portion in the bottomlesse Lake of fire and brimstone, &c. *Answ.* Both most notorious falshoods. The first because p. 45. of my *Corrept.* speaking of this cruell abusing the names of others, I only subjoyn, that it may be like enough to procure some harsh usage of him from others, he that will shew no mercy to others, hath small reason to look for it from others. I speak as any body may see not a word of my self, but of others. The second about *fire and brimstone* is much worse than the former, first because I am most certain that neither in words, nor in sense, is there any such passage in all my book. Secondly, He offers not either in this Inventory from p. 38. to 43. or in any other part of his book, to set down any one passage out of me, to this purpose; which could he have done, I am assure he wou d not have spared me in this kind. Thirdly, He himself is forced to acknowledge (a) that I pray for him, that he may obtain mercy, (a) *Philanth.* which sure he cannot believe I use to pray for thole whole portion I allot (as if I could believe that to be in my power to do) in the bottomlesse pit of fire, and brimstone. Fourthly, If it had pleased him, he might have read my expresse profession to the contrary, *Corrept. Correct. p. 191.* What? Any body be so foul mouthed, as to censure not only Mr. T. Ps. foul opinions to hell, but his person too? Whatever become of your Tenents, I shall ever pray for your Person, that you may never descend into that place of torments, from whence there is no Redemption: but when in this or in any other way I do seriously expresse my Charitative respect to him, he doth scornfully tell me that

(b) Philanthr.
Chap. 2. p. 41.
43.

(a) Corrupt.
Correct.

"I feed him with Gingerbread (b) 3ly. Chap. 2. p. 51. 8. I confesse that I was never halfe so good as himself, p. 6. Answ. First any body may see that in that place (a) I give him the preheminance above me not as to piety and morals as here he represents me, but as to *Copiam et elegantiam verborum* wherein I say I, to give you but your due, you are a very *Magister artis*. Secondly, If in the former sence I had preferred him above my self, he ought to have commended, and not to have jeered me for so doing, as there he doth.

Fourthly, Chap. 3. p. 82. & 152. "That I call my self "faithfull chosen and true, p. 10. and that I presume (by consequence) that I have grace irresistible, p. 35.

Answ. First, There is not a word of my self in the singular number, but in the plural number. I say I cannot tell p. 10. how any of the bretheren, who are faithfull chosen and true, Rev. 19. 11. should vote on your side, &c.

Secondly, Yet say, that in an humble modest way, with fear mixt with holy joy, I had spoken so of my self what crime had I committed more then Job did (a), then Paul did (b). Thirdly, I am sure Bishop Jewell makes a tart reply upon Harding for upbrayding him with saying that God was his God, whilst against Papitticall uncertainty, the Bishop pleaded for Christian assurance of Salvation in Beleevers (c).

(a) Job. 19.
25.

(b) 2. Tim. 1.
12. Aug. Lib.
6. contr. Jul.
3. Chap. 17.

qua Gratia

liberatus sum à reatu omnium peccatorum, vel quæ nascendo traxeram, vel quæ malè vivendo contraxeram, qua gratia liberor, ut scio, ne intrem in tentationem, à concupiscentia mea abstractus et illectus, atque ut exaudiar dicens cum consortibus meis, Dimittite nobis debita nostra: qua gratia liberabor, ut spero, in æternum, ubi jam nulla lex in membris repugnet legi mentis mee. (c) Antapologia Juelli.

Fifthly, Chap. 1. p. 14. "Let Mr. B. be a Calvinist, an "Aerian, or what he will, I have vowed for my part, not to be "any thing but a Christian, Chap. 1. p. 17. well may he be of "the Consistory of Geneva, or of the Kirk of Scotland, but "as a most learned Doctor hath lately told us from the presse, he, "and such as he is, are as much of the Church of England, as "the Irish are English; To the like purpose he writes p. 115. "where he makes all Anti-Hierarchists Ecclesiastical Levellers, "(as he calls them,) the true Parents of all the Levellers in the
"Civill

"Civill state, Chap. 3. p 149. Ch. 1. Chap. 4. 16. Chap. 3. 78. &c.

Answ. First, It hath been no usuall thing for mere formalists amongst us, who are ready to meet *Rome* more then half way, when they are at a losse as to the objecting of reall crimes against their Adversaries, then to fly to these fictitious *Airy*, rather then *Aerian* ones, of *Calvinisme*, *Genevisme*, *Scotisme*; for which they have been justly and soundly rebuked from time to time, by the more grave and truly pious sort of *Hierarchists*, and *Conformitants* in the Church of *England*, as he may be pleased to see in part if he list but to peruse the 50. page of my *Correptory Corrector* in the *Margin*; and as I shall declare more fully upon a fitter occasion. These venerable Divines had never so much of *superstition* in them, as to conclude mens good affections to the Church of *England*, by their devotion to the mere Ceremoniall part of it (a). Secondly, Unlesse he can be able to prove *Aerius* to have been guilty of *Arrianisme*, which some did object against him, but never solidly proved him guilty of, he is never be able to prove *Aerius* to have been generally Condemned for *Heresie*: though possibly Bishops then having an Authoritative Station in the Church, which for late years they have not had amongst us, he may have been judged guilty of *Schism*, for disturbing the then settled order of the Church. And for the clearing of it that his opinions about, or against Bishops, was not counted *Heresy*; let him be willing to be convinced if not by learned *L. Danaus* (b) because he was one of his hated *Genevenses*, yet at least by his own beloved *G. Cassander*, (c). By judicious

(a) Bishop. Carl on. against Montacute, p. 8. Bishop usher, Sermon before the house of Commons 1620.

(b) L. Danaus Commentar. in Librum D. Augustini de heresibus: Chap.

53 Nam neque Theodoretus in *Hæretic.* fol. 4. *Libris*, nec tota *Historia Ecclesiastica* *Aerianorum* tanquam hæreticorum meminit etsi ante *Socratem Sozomenum Evagrium* vixit *Aerius*, nempe sub *Valentiniano primo Imperatore*, & *Damascio Episcopo Romano* circa annum à Christo passio 340. & *Temporibus Epiphani* ut ipse scribit quæ tamen *Eustathianos* *Contemporaneos Aerii* *Adversarios* sæpe commemorat inter hæreticos, ad id ut à paucis *Aerii* *sententia damnata* videri possit. (c) *G. Cassander*, *Lib. Consult. art. 14.* Sic citante *Ep. Morton* *Apol. Lib. 1. Cap. 34.* An *Episcopatus* inter *Ordines Ecclesiasticos* ponendus sit, inter *Theologos* & *Canonistas*, non continet: convenit autem inter omnes in *Apostolorum* *ætate*, inter *Episcopos* & *Presbyteros* nullum discrimen fuisse, sed postmodum *Schismatis* *evitandi* causa *Episcopum* *Presbyteris* esse præpositum, &c.

(d) Bishop
Morton Apo-
log. quod supra,
p. 118. Adver-
sus Bellar. lib.
4. de Ecces.
mil. c. 9. in
princip. Acrius
Hæreticus or-
dinis differenti-
am negabat esse
Jure divino:
idem prote-
stantes advo-
cat quod idem
forte sanctus

Bishop Morton (d) by that stupendious Antiquary, Arch-
bishop Usker (e) 3ly. That most Learned Dr. he speakes of
I believe (if he quote him right) as to his affection to Pro-
testants to have been such another as himself, or else he
would never have been so desperately unadvised, as to main-
tain that English men in their own native Country, main-
taining *actuell communion* in doctrine and worship, and in
divers matters of Church Government too, even when it was at
worst amongst us, as all mere *Non conformists* were known
still to have done, are no more to be accounted members
of the Church of England, for the bare want of some Cere-
moniall Conformity, than Irish men are taken to be En-
glish.

Hieronymus nec aliud alii patres asseverarunt, hoc Scholæ vest. & Doctor primarius non ita pri-
dem facile largiebatur. Michael Medina. Lib. 1. de sacr. orig. affirmat non modo sanctum
Hieronymum idem in hoc cum Arianis sensisse; veram etiam Ambrosium, Augustinum, Sedulium,
Primasium, Chrysostomum, Theodoretum, Oecumenium, Theophylactum &c. (e) I Arma-
chanus de Britanic. Ecclesiarum Antiq. p. 800. &c. Ante Majorem scripsit Johannes Fordo-
nus ante Palladii adventum habebant Scoti fidei doctores ac sacramentorum ministratores pres-
byteros solummodo vel Monachos, ritum sequentes Ecclesiæ primitivæ, quod postremum ab iis ac-
cepisse videtur, qui dixerant, quod in prima primitiva Ecclesia (notetur distinctio) commune
erat officium Episcoporum & sacerdotum, & nomina erant communia & officium commune,
sed in secundâ primitiva Ecclesia ceperunt distingui & nomina & officia. Joh. Balæus ait
Palladium à Cælestino missum ut sacerdotalem ordinem inter Scotos Romano ritu institueret, &
habebant inquit ante Scoti suos Episcopos, ac Ministros, ex verbi Divini ministerio plebium
Suffragiis Electos, prout Asianorum more fieri apud Britannoſ videbant, sed hæc Romanis ut ma-
gis ceremoniosis atque Asianorum osoribus minus placebant. Hactenus. D. Armachanus.

Fourthly, If he be pleased to advise with some of the Mr.
Levellers of our times, about the Correspondence which hath
been betwixt them, and those which he Scornfully calls *Aeri-
ans Genevenses, Scotists, &c.* I suppose he may rectify his
uncivill opinion about their being the parents of all the Levellers
in the civill state. Chap. 1. p. 20. If Mr. B. is lawfully ordain-
ed he did subscribe to three eminent Articles, &c. Chap. 3. p.
104. whilst their dictates against the Hierarchy stand unre-
voked, they are utterly unqualified to prove their pretensions to the
Ministry. Answ. First, I hope to be able to prove the
lawfullnesse of my Ordination to the Ministry which was by
Dr. Davenant of Salisbury, though he never put me to sub-
scribe to what is enjoyned by the Canons of the year 1603.
but

but contented himself to take of me, the Oath of the *Kings* not the *Queens* Supremacy, and to see my hand subscribed to the 39. Articles. But how he will prove the lawfulness of his own Ordination since by law the Bishops have been put down I for my part cannot tell. He must have had it from them in *Cryptis* or beyond the Seas. Secondly, I should think my Ordination by mere Presbyters to have been as lawfull as by a Bishop and his *Sympresbyters*; for I never yet could find that of Bishop *Mortons* to be solidly confuted, That *Presbyter a quē potest ordinare Presbyterum, atque, Episcopus Episcopum; A Presbyter may as well ordaine a Presbyter as a Bishop a Bishop.* Thirdly, Lo here again what a goodly Protestant Mr. T. P. is, who with one dash of his pen unministers for want of *Canonick Conformity* perchance many thousands Presbyters better deserving than himself: all the e be-like with him are but pretended Ministers, who, First, were ordained before the year 1603. when that the Canons had not so much as any pretended standing in our Church. Secondly, All those who since those Canons were ordained by the lesse rigorous sort of Bishops who in their diocesses, never urged that subscription. Thirdly, All those, who since the fall of Bishops have been ordained by Presbyters in any part of the Kingdome. Fourthly, Not to say now that he nullifies the ministeriall Ordinations of most of the Transmarine protestant Presbyters, who have no such Bishops as he pleads for to ordaine them, nor care they to have them. And yet all this while I durst be bold to averr it, he would not for his ears call a Romish masse Priest a pretender to the Ministry. Protestants doubtlesse are very greatly beholding to Mr. T. P. "Chap. 3. p. 62. That I (in my 24th. page) have tartly, and sarcastically gibed against Mr. Calvin p. 14. Chap. 3. p. 120. Grotius observes that the followers of Calvin were fierce, and cruell. &c. Chap. 3. p. 26. Mr. Calvin confessed in an Epistle to Bucer, that he did labour with impatience, his untamed beast; and yet so far was he from mending, that the mild Grotius observeth he rather grew worse and worse; And that Calvins Disciples and imitators are such themselves in disposition, as they make God to be in their Imaginations, towards the greater part of mankind

mankind. *Answ.* Though I hope to be far from deifying or idolizing Mr. Calvin, whom I know to have been a man lyable to errors, and passions as my self; yet because by *head and shoulders*, as to gift and graces, he was taller than most of his Bretheren, and towards the Carrying on the Work of Reformation in the Church, his Lord and Master did use him as one of his chief and principall *Workmen who needs not be ashamed*, it is most necessary that something be sayed against what is powred out here, that his honour may not be wholly layd in the dust. First then, I trow he Gibe him when as he *Sarcastically* sayth (a) of him that his expression of the *horrible Decretum* frightened him into his wits; when sure either some buggs words of Mr. Calvins, or possibly a word easily to be qualified, as I have done in my *Corrept.* p. 14. was never likely to have so formidable an operation upon so great a wit, as Mr. T. P. takes himself to be. Secondly, If perchance he did not Gibe him in that place he did sure worle then Gibe him elsewhere, when as *Corrept Copy* p. 9. 10. he rankes him amongst *modest*, or *Immodest blasphemers*; and when up and down in his first book (b) and in all his writings he layes hold of every slight occasion to be a sporting at him. Thirdly, Lest Mr. T. P. glory too much in it, this trick of Traducing Calvin upon every trifling occasion he hath in common with the World of Papists, Jesuites, with the *Phanatick Swenckfeildians*, *Libertrines*, *Anabaptists* of his age, and with all the wild fry of Sectaries in our own Age, and Land. Fourthly, It argues some truth, and strength of grace for a man as Calvin was to be constantly fighting and labouring against his *untamed beast, Impatience*. It's a great signe of ingenuity that he makes confession of it to his bosome friends as no doubt he did with Paul cry out against it. *Rom. 7.24. Oh wretched man that I am, &c.* Our T. P. and his admired Grotius with him shew themselves devoid of all Christian ingenuity in their *unsealing* this Candid confession to his prejudice; for this trick by my consent Ile never chuse him to be my Confessor. Lastly, Whosoever will but reading Calvins *Epistles* consider the variety, multiplicity, and crowds of his weighty businesses, the condition of the enemies he

(a) *Corrept Copy*, p. 24.

(b) *Corrept Copy*, p. 30. 43, 50. &c.

met withall in Gods work from the right hand and left, the miserable Temporall advantages which all his pious Labours procured him in the World, no man will greatly wonder that at sometimes he was *impatient*, but most candid judges will rather wonder that he was not at all times like with *Jonas* to run away from this sore, but so *thankles a work* as he was imployed in. Sixthly, What monstrous uncharitable Censurers are, *H. Grotius* and his Imitator *T. P.* to measure the dispositions of all *Mr. Calvins Imitators and disciples*, (as he calls them) and that for the reason he speakes of, by that of *Mr. Calvins*; for first, suppose *Calvin as dogged as he represents him to be for style, and Temper*, (and I think I may well glory in it that he represents me no worse) is it not oftentimes seen that they who are one with their Tutors and Teachers in *opinion*, do very much vary from them in *disposition*, and *manners*? Secondly, Must they needs Imagine God to be cruell to the most part of mankind and then (O horible) become like him who do but maintain what experience evinceth to be true, that God doth not alike gratifie all with his especiall grace and glory? Was *Christ* so, *Math. 11. 26*? Was *Paul* so, *Rom. 9. 11. &c. & v. 1. 2.* though they did certainly know that the Major part of their Nation were never to receive grace, or glory? Seventhly, *Calvin*, and his followers were nothing so fierce against their adversaries as they are by gracelesse persons reported to be, when as it is well known that when *Luther* had used *Mr. Calvin* extreame roughly in words, his saying did use to be of him, *Eriam si diabolus me Lutherus vocaret, appellarem ego illum Dei servum*: and when as by this time all the world may know that all the Treaties for peace and Accommodation betwixt *Lutherans* and *Calvinists* did still break off by the *Lutherans*, not by the *Calvinists* meanes. Eighthly, Might not as well professed Papists be produced to raile at Protestants, might he not as well have quoted *Eckius*, *Sadolet*, *Turrianus* against *Calvin*, as that prodigious enemy of his, *H. Grotius*, who after the betraying of his own Native Country, from which he was justly perpetually exiled, made it his businesse (as I have opened it elsewhere) to be a *Judas* against the Protestants? And for that purpose amongst others gratifies their Adversaries with a book *De*

Corrupt. Correct.
p. 178.

Antichristo, mentioned by Mr. T. P. *Philanthr.* Ch. 4. p. 149. wherein he makes the Apocalypse to expire with Trajans Reign, denies the Pope to be Apocalyptically *Antichrist*, &c. Which how Mr. T. P. will be able to reconcile with Orthodox King James his Learned explication of the 17. Chap. of the Revelat. I will leave to wise men

(c) *Apolog. pro.*
Juramento si-
d. litatis Edit.
Lat.

to judge of (c) *Chap. 4. p. 14. Text, and Margin. It is*
“Certified by a most Learned, and Pious person of that Synod,
“that things were carryed at Dort some what worse then at Trent
“it self, rather by violence then reason. Their arguments were
“all Iron, their Syllogisms no other then stocks et fetters, the Prætor
“made the Major proposition, the Liētor was the minor, and the
“Prison was the Conclusion. *Answ.* First, It is easy to be
believed that Mr. T. P. likes better of the proceedings at
Trent, then of those at Dort; but that these latter were
worse then the former, no man will admit into his beleife,
who wil but compare the *Commentaries* of that *Candid*
Historian, I *Sleydan* concerning the one, and the publick
Acts of the Synod of Dort and præface to them concerning
the other. Secondly, The most learned and pious person of
that Synod there, commended, is no other then that wicked
Lying Socinian Antitrinitarian, Cretian, S. Episcopus, who was
cited as a grand delinquent by the venerable Synod to give
an account of his new and false doctrine which he had divul-
ged out of the Chaire at Leyden. So that here we have the
Malefactors sayings quoted against his proper judge, (b)
and that out of a Book which Mr. T. P. could not but know to
have been confuted fully and learnedly by *Dr. Vedelius* against

(b) *Eo quoque*
est impudentior
viētus accusa-
tor, quod si &
Judicis Calum-
niator. August.
adversus Cresc.
Grammat. Lib.

whom it was written (c). Thirdly *Episcopus* his conscience
could have told him, as the Acts of that Synod have told
all the world, that from first to last in the Synod there was no
mention made of *Prætors*, and *Liētors* untill such time as they
had most wantonly and lawcily trised with the Synod, by
whom they would not be limited no not so much as in the

3. (c) *Dr. Vedelius Arcanorum Arminiasmi parte quarta in quarto 1634. Ludg. Estavo-*
rum.

Method of proceedings; in so much as not on'y all their own Provincially Divines, but all Forraign Divines did most unanimously cry shame of them, (d) and then and not did the Deputies of the Lords States Generall, confine the Remonstrant Divines to attend that Synod within the limits of the City of *Dort*, where during its continuance their charges of all sorts were all defrayed, and from whence even after the Sentence of Condemnation passed against them by the Synod, they were dismissed to their severall homes with liberty and peace. *Nota Loquor*. Fourthly, Suppose the Remonstrants had at that Synod met with much harder usage then they did, they ought to have looked upon it as a just Recompence of Reward upon them, for their much more rigid usage of the Contra Remonstrants, all the while that their Lord and Master *Barnaveild* sat at the Sterne. Fifthly, Mr. T. P. who is old enough to have heard of the Iron Arguments of the High Commissions, and other Ecclesiastical Courts, still concluding in the Clinck, Gatehouse, or Fleet whensoever his dear Matters the Bishops had the Nonconformists before them, need not to travaile so far as *Dort* for instances of unreasonable severity in determining Church affaires.

“ Chap. 4. p. 7. “ If King James were learned (as he was) he was the likelier to be Orthodox (as Mr. B. confesseth): then woe to Mr. B. and all his gang, for that King was a perfect hater of the Presbyterian way, to which he gave the blackest Characters that could be given to a Sect, and foretold what things should be expected from that tribe. *Ans.* First, It had been well for King James, and all his Posterity, if he had continued to follow the Counsell of his own Court-Precacher *Robert Rollock* whom as Dr. Jackson oftentimes told Dr. Twisse he did use to tear next under the Almighty, for his usual saying was, when he had Committed any thing amisse, how shall's answer this to God, and Rollock? and he did advise him, as he would not fall into inextricable streights first or last to continue a fast friend unto the Godly: (a) upon which account probably he was a great friend for a while to the so called *Peritans* in England, as appeared by his intercession for the releasement of Mr. Cartwright, Mr. Travers, and others imprisoned for Ceremoniall Inconformity towards the latter

(d) *Acta Synod*
Dordar. Sessione
42. 29. Decem-
bris. See B shop
Davenants.
Animadversio-
nes. p. 51. 52.
53. 54. &c.
And yet
in this Book as
if it had never
been medled
with Mr. T. P.
most insolently
triumphs Chap.
3. p. 126.

Sero sapienter
Phryges.

(a) *Epist. De-*
dicat. in pro-
phetiam Danie-
lis.

latter end of Queen Elizabeth her Reign. Secondly, Yet those harsh expressions of King James at which no question Mr. T. P. points, viz. that he would sooner commit himself to Theeves, and highway Robbers, &c. than to Puritans, &c. if King James, (as it is fitting) may but be allowed to be his own Interpreter, must not, as they be there by Mr. T. P. be understood to be spoken against all Presbyterians, disliking the multifarious flant of the Quondam Hierarchicall platforme of Government; but of the Family of love, the worser sort of the then Anabaptists, the true successors to the ancient Novations, or Catharoi Puritans (a). And what is this to prove his hatred against all Presbyterians, unto whom he was once so great a friend, even after his coming into England, as that Mr. Forbes an ancient Reverend Scottish Divine who for above 30. years had been Preacher unto the English Company of Merchants at Delph, told me in the presence of Dr. Ames, and Mr. Hooker, that I might report it for a certainty that he saw it under King James his own hand to the Presbytery of Edingborough, that he would labour to reduce the Church Government of England to that of Scotland, rather than conforme that, to England's.

(a) For prooffe of his I am sorry that I have not the English Copy of the Preface to Basil. Döppel. lying by me, and therefore am forced to use a Latin one, as I find it transcribed by Dr. Rivet in

his Jesuita vapulans, who makes use of it upon the very like occasion against a professed Jesuite, Chap. 13. Sect. 17. Agnoscit Puritanorum nomen propriè, & præcipue vilissimæ illi Anabaptistarum Sectæ accomodari, quam Familiam Amoris vulgò nuncupant, propterea quod hi solos sese ab omni peccato quasi puros æstimare solent, se solos esse veram Ecclesiam, &c. De hac præcipue Sectâ intelligi velle quæ de puritanis loquitur, &c. Addit, quod ibi notandum, Jam verò ex alterâ parte profiteor, protestorque per eam nominis mei æstimationem, quam apud omnes bonos illæsam servare cupio, me de omnibus univærsim prædicatoribus minimè sentisse, ne de illis quidem, quibus simplex illa Ecclesiæ nostræ forma magis placet, quam multiplices illæ Anglicanæ Cæremoniæ; quibus persuasum est Episcopos illos Papalem quandam olere potestatem, aliæque ejus generis exteriora, Pontificiorum errorum esse insignia: minimè genium. Imo tantum abest, ut in istis rebus, quas indifferentes sæpè putavi contentiosus esse velim ut sine discrimine utriusque opinionis sectatores graves dico & doctos viros, amem & magni faciam, &c.

“Chap. 4 p. 10. §. 8. I see King James was a wise as well
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 “house, who told Mr. Speaker in his speech. Anno Dom.
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 “every

CHAP. III.

Containing some General observations against his whole boook,
shewing the absurdity and inconsequence of the arguments which

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pp. 67 onward, of
first part missing.

DR. WILLIAMS'S LIBRARY
GORDON SQUARE.
LONDON

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CHAP. III.

Containing some Generall observations against his whole booke, shewing the absurdity and inconsequence of the arguments which belong to his four Chapters; and overthrowing every thing which is argumentative in his chiefest Sections, which have not abundantly been spoken unto before in the Correptory Correction.

NOW that I am, by Gods help, got thus far, I am sure
it would be easie to periwade most *Intelligent* and *ingen-
nuous* Readers, that I have dispatched the farr greatest part of
my work, if they would but be pleased any thing seriously
to peruse my *Correptory Corrept*; where, to the most *material* &
argumentative things here again in his *Philanthro.* observed,
they will find eight full solutions; or else that said, from
whence it might be easie for them to pick out an Answer to
any new thing served in. It is tedious to me to rowle over the
same stone againe, *Sisyphus*-like, *Eundem lapidem volvere re-
volvere.*

§. I.
General obser-
vations on the
whole book.

Occidit miseros Crambe repetita Magistros.

But because the age doth not abound with over much in-
genuity, towards the *professors of the truth*, and lest that our
new Dr's. *Profelytes* should give out their great Matter to be an
Irrefragable, more *nebuchim*, & *perplexoram*, I will once
more put my selfe to the pains of doing three things in this
third Chapter. First I will give in some generall observati-
ons which undo his whole book: 2ly. I shall in reference to
each of his Chapters, shew the *Illogicalnesse*, of that which is
stamen & *cramen* as *Warp* and *Woofe* to the whole. Thirdly
I shall deliver-in some thing, upon the severall Sections,
which by any Judicious eye may be looked on, as most *mate-
riall*.

SECT. I.

I. Generall Observations.

1. **A**Sto the first, I think, that the di vine Providence is not a little observab e in the Title which he gives to his book which he calls *The DI VINE Ph lanthropie defend ed*; And that is but 1. just o much, had it been exprest in plaine English, as *Gods LOVE to MANKIND DEFENDED*, which was the very Title of an *Arminian* book, farr more *Rhetoricall* and *Log call* then any, Mr. T. P. can tell how to make, some yeates since composed by Mr. Hoard, and Mr. Mason, and answered by no lesse, then three most eminent Divines, viz. by 1. Dr. Davenant late Bishop of Salisbury, in his *Animadversions upon that book*, Anno 1641. By 2. Dr. Twisse in *Folio* writer, to my knowledge, long before that of the Bishop's, but not published, till the yeare 1653. By 3. Dr. Moses Amprald in France, *Centra Anonymum Anglum*, Anno 1631. Wherein he defends *Calvins* opinion about *absolute Reprobation*, from any of which three published books Mr. T. P. might have tetcht Answers to any thing which he hath, in any of the pamphlets which he hath published, and neither have troubled the *World* nor the *Church*, with his *Correct Copy* his *Sinner Impleaded in his own Court*, or with this his *Satyrical Philanthropy*. *Ridetur, Chorda qui Semper oberrat eadem.*

2ly. As the former Author of *Gods love to mankind*, upholds in his Title an odious suggestion against the Adversaries to his book, as if they maintained, God, not at all

(a) Aquin. dist. 23. art 1. ad 1. Deus omnes homines diligit, & etiam omnes Creaturas, in quantum omnibus vult aliquod bonum: non tamen quodcumque bonum vult omnibus. In quantum igitur quibusdam non vult hoc bonum, quod est vita aeterna, dicitur eos odio habere vel Reprobare.

Author

Author promote what lies in him the same suggestion. Thirdly, he doth early discover what a *prevaricator*, we are like to find him to be in the *Pleas*, which he makes for *speciall grace Philanthrop*. Chap. 3. 83. 84 &c: When as there in his inviting *Title*, he tells all the world that he intends to plead for no other *Love of God*, then what is in him, *common to all mankind*.

Ominosum cespit. are in vestibulo.

OBSER. 2. He professed in his *Animadversions* to the Reader, p. 4. to have been *under a necessity of spending whole Sections upon things extrinsecall to Gods decrees: and that therefore he hath attempted to requite his Reader and himselfe, by making of a Table of those things which are most material and pertinent to the severall questions in debate.* Answ. 1. And by this solemne profession, he hath, before he is a ware of it, honestly confessed that this his new *Philanthropy* is for the main of it, but a new *Eccentricall* thing, wandering from the main Question, which as his own *CORRECT Copy* saith (in the very Title page) was *concerning Gods DECREES*, especially of *REPROBATION*: what needs he be much disputed with who declines the chiefe thing in question? 2. I thank him heartily for his ingenuous Table, of things most material; for it hath been of good use to me; but yet, in plain English, I must needs tell him I do much wonder at his never *failing impudence*, for putting it into his Table and Text, that *Railing is not warranted by Scripture* (a), that *practicall Christians are no ill things* (b), as if they were any matter of *debate* or question to me! How wretchedly without any the least regard to *conscience*, he doth wrest my words as if I held the contrary to these things, may be seen, *Philanthropy*. Chap. 4. p. 10. and p. 13. unto which I will give no other Answer then this, that if any Godly Christian will but look over what I writ, and what he writes upon this occasion, they will much sooner bewaile it with me, that by such kind of *scribbling* he doth make it evident that he is become a *Master Railer*, and so an *ill thing*, because no *practicall Christian*, rather then they will believe that I maintaine the lawfullnesse of *Railing*, or that it is no *ill thing* to be no *practicall Christian*.

(a) Table verb
Railing
(b) v. *Practicall*.

(a) Mr. Whitefields
Epist. p. 1, 2,
3. CoRRept
Corrctt. p. 76.
96. 113. 137.
138. &c.

OBSERVAT. 3. Though by Mr. Whitefield and my selfe (a) he had been told of divers usefull distinctions, betwixt Gods decree and the execution of it, the Decree of the end and means, the decree of Gods Council and Commandement, the difference betwixt an absolute and a conditional necessity, yet either he takes at all no notice of them, or he takes no tolerable care of confuting of them, but runs out in his former mistakes which he was so often told of, whilst he ever and anon confounds the Councils and the Commandements of God together, the reasons of the execution for the reasons of the Decrees, puts Salvation for Election, &c.

(a) Philanthr.
chap. 44. p. 66.

Observ. 4th. He professedly only deales against the first 9. sheets of my book (a) and even there (as any body may see) deales rather with the more personall and immaterial matters, than with those which are most truly Argumentative. He is altogether a Mute as to any opposition which he makes against the stating of the Question about the absoluteness of Gods decrees, as held either by us now a daies, or by the Orthodox Catholiques of old, (b) he brings in nothing for the vindicating of his Decachorde of Arguments (c) or for to cleare his mistakes about the points of Original sinne, free will, Resistibility of grace, falling away from grace more Speculative prescience, which made up by far the greatest part of his own CoRRect Copy, and of my Correctory against it, and yet he must needs give out his book to be a satisfactory Answer to all that had been said against him.

(b) CoRRept.
CoRRec. à p. 1
112. ad 115.
Iterum à p. 137
ad 145. ab
194. and 197.
&c. & inde ad
finem usq. Libri.
ab 151. ad 193.
&c. cum
multis aliis.

Observat. 5th. Wheresoever he recedes from Arminius, as in many things he doth, it is still for the worse, towards ranck Pelagianism and Socinianism. Ex. gr. 1. Arminius and his followers, as I have shewed (c) elsewhere did only (at least, at first) presuppose the praevisio of faith, before Election: but Mr. T. P. every where presupposeth perseverance in the faith, and in all sorts of good works, (d) 2. Arminius is out in making his ipsum tñ Credere to be that which is imputed unto us, for righteousness; but he is worse out, who doth not so much as believe that, but will have all our works and good deeds to be as well the matter of our Justification, as Faith, (e) nullifying altogether the imputed righteousness of Christ (f). Arminius was for Gods efficacious permission of sinne (g) for sin's only having

(c) CoRRept.
Copy CoRRec.
p. 141.
(d) Philanthr.
p. 7.
(e) Philanthr.
p. 12. & 22.
Sinner im.
pleaded, p. 333.
(f) CoRRept.
CoRRec. p. 159.
(g) CoRRept.
Correc. p. 85.
&c.

a deficient cause; but our good Authour is fiercely against these things. I may afterwards possibly have a just occasion to instance in many more things.

OBSERV. 6. When as any body, but in any tolerable fashion, acquainted with *Pelagianism* & *Semi-pelagianism*, may as easily perceive his whole CORRECT Copy to have a tendency towards them; may even to begin & end in them, and that nothing was more fully and punctually proved, in almost every other leaf of my Corrupt Correct. Yet, *Philanthr.* Chap. I. p. 11. he is not ashamed to make a publick Challenge to the ablest of my abettors, to transfer be any one period from any part of his Book, wherein they will affirm *Pelagianism* doth lie: with how much more modesty might he have answered, as the *Arminians*, when *Pelagianism* was objected to them, (a) *Quid tum? Pelagius recte sentit.* Censura Censura.

OBSERV. 7. When he cannot tell how to find himself any imaginable rational work against me, he sets himself to the making of 7. or 8. Arguments for the proving of me to be a *Pelagian*, and a *Massilian*, (a) and to the making of 16. more for the proving of me to be an *Arminian* (b). (a) Philanthrop. from p. 7. to 12.

OBSERV. 8. Whensoever he is most desperately at a loss, for answering of an Argument, then he Jears and Scoffs most confidently, *Ex. gr.* when he knowes not in the World, how rationally to put off that known, and allowed maxime of Doctor *Twisse*, that *Quod primum est, in intentione est ultimum in executione*, What is first in intention, is last in execution, then he tells us, by way of jeer, that had he used that *Maxime* in such an ignorant manner, when he was a raw Sophister, he had been hissed out of the Schools; yea, when the end of his Journey is France, he first intends to take Ship at Dover, before he think upon France. (b) Ibid. from p. 12. to 17.

OBSERV. 9. If any were so simple as to be ruled by him, he would put a necessity upon his Adversary, to make a large Volume in the interpreting of, and vindicating from blasphemy, the expressions of most of the eminentest Reformers

(a) Philanth.
à p. 132. ad 133
et per totum,
Caput Quartum.

mers in the Church, such as *Calvin*, *Dr. Twisse*, *Piscator*, *Beza*, and a World more, (a) when as for the most part, tho' very Authours in other parts of their Writings; nay, often a little before, or after the words quoted by him, clear themselves; and when (as we shall see more, when we come to them) their known opinions are quite contrary to what he would wring out of their words.

(a) Corrupt.
Correct. p. 172.

OBSERV. 10. As in his Correct Copy before (a), so in this his Philanthropy now. when he should quote Scriptures, for Gods *Prædetermination*, he still brings those which only speak of his *Promises*, *Commands*, &c. and wholly declines, to work upon the 9th to the *Romans*, or at least stammers over Chap. 4. p. 39. Correct Copy p. 40. when as yet he cannot be ignorant, that we never take our selves to be beaten by Scripture, till by dint of Arguments, we shall be forced out of that our strong hold.

I have done with the first, and now come to the second thing promised.

§. 2.

Showing the *Illogicalness* of the main Arguments belonging to his 4. Chapters.

If in my *Corruptory* Correction, I took care of any thing. it was this, that the Book might be fully correspondent to the Title-page. And this I believe, for any thing that as yet hath been said against it, to have been so fully done, as that I will not so far question the *slipperiness* of the memory of any attentive Readers, or obtrude his attention, or doubt of his very eye-sight, as before such an one, once to question, whether both in *Text*, and in broad *Margins*, *Pelagianisme*, *Massilianisme*, *Arminianisme*, *Contradiction to Scripture*, and to the *Church of England*, hath not been fully proved against mine Adversary. I am sure in this his *Philanthropy*, he hath not as yet answered to at least the fortieth part of the particulars, which have made it evident, that most of his Arguments, and manner of allegations of Texts, are *Pelagian*, *Massilian*, *Arminian*, &c.

And

And *Ergo*, if there be any concluding *Ergo*, in all this vast Chapter, which runs out into no less than 36. Pages, it must be drawn from these, or some such like premises.

He who stoutly flourisheth against a Title Page, without disproving any of the main particulars, brought for the proof thereof in the Book, he overthrowes the whole Book.

But that doth Mr. T. P. throughout this whole first Chapter, from p. 1. to 36.

Ergo, Mr. Barlee his Book is beaten.

Secondly, Throughout all his second Chapter, he carries on another grand Argument against me, full out as *inconsequential* as the former. First he drawes up a formidable Catalogue, of all my high, and possibly, here and there, over-hasty expressions against him. (a) 2. At pleasure, without any further proof, he is pleased to call them all *Scurrilous*, *Calumniating*, or, *blasphemous*. 3. He plays very fiercely upon my *style* and *temper*, which yet he represents to be no worse then that of Mr. *Calvins*, (b) and of my dear *Autors* and *Masters*, as he calls them, and whom he exposeth to open shame in his Catalogue, from p. 133. to 139. As many of them as I have seen and read under Christ, I will be content to acknowledge to have been my Masters. *Ingenuum est agnoscere, per quos profeceris*. I will only except against monstrous *Leviathan Hobbs*; and the Book which he calls, *Comfort for Believers*, a Book ordered by the late Parliament to be burned (c): these I di own from ever having been my Masters. And whosoever will be ruled by me, they shall as soon own the *Devil* to be their Masters, as any of those Books: and I wish my adversary would but undertake to promise as much in the behalf of some of his *Profelytes*, who are but too great approvers of *Hobs* his *Leviathan*.

2. And then, after this Game, he draws up his five *Conclusibles*, from p. 44. to 50. as *conclusible* as this Argument is, from whence they be all to be inferred.

Ed. Phil. 126.

Mr. Barlees ſtyle is not ſo elegant, as M. P. would have it, nor his temper any thing ſo mild as that of *Cassandrus*, or mild *Grotius* his is: *Ergo*, he answers not my Book, or at leaſt my five Concluſibles held againſt him; but the firſt is true: *Ergo*.

3. That which muſt needs be the force of the great Wheel, or Argument, which gives motion to all the third Chapter, and runs through all the Sections of it, from p. 54. to 152. muſt needs be one like unto this. Though I do ſuppoſe, rather then prove Mr. B. *Calumnies and falſifications to be his third way of his Confutations*; yet by ſo doing, I overthrow his Book. But the former I do ſuppoſe, and that very ſtoutly, as the Answers to the particulars have, and ſhall yet make it further evident, *Ergo*.

4. And ſo for the fourth Chapter, the chief part of which is ſpent in *torturing and racking* ſome ſpeeches of *Calvin*, *Twiffe*, *Zwinglius*, for the proving them againſt their exprets Proteſtations to the contrary, to maintain God to be the Authour of ſin, the utmoſt of what can ever be concluded out of them, will come but to this upſhot at long run.

The expreſſions of Mr. *Calvin*, Doct^r *Twiffe*, *Zwinglius*, &c. about Gods Efficacious permission of ſin, may poſſibly in ſome things, be too high, in ſome things not ſo well apprehended, or interpreted by Mr. *Barlee*, who could not reach to the meaning of the Authors ſo wel as themſelves, or who thought not fit to ſpend too much time, in clearing the ſenſe of ſuch places, which the Authours themſelves do abundantly clear in other places of their Writings. *Ergo*, Mr. T. P. hath proved it againſt them, that they are the Authours of blaſphemy, or that there is no ſuch thing, as abſolute reprobation, &c.

But the firſt is true, *Ergo*.

Sect.

§. 3.

2ly, I come now to those particular *Argumentative matters* which are of any *moment* throughout the severall parcels of his book: and here, in his *Epist. Dedicat.* first he begins with *Philosophicall* matter, P. 11. lin. 9. 10. *What use do you make of your Philosophy, and that Government of the will which we are wont to talk of, p. 4. We may learn so much Christianity among the Stoicks, as not to make ourselves unhappy by our not being Master of another mans Tongue.*

Answer. 1. *Boethian* Philosophy made this man turne first from *Calvinisme*, as hee'l needs call it, from *Christianity*, as indeed it is, unto *Arminianisme* (a); and ever since as it appears by his publick writings it is humane and moral Philosophy which he feeds upon and is nourished with (b) 2. humble and *mortified* Christians use to have many sad and mournfull discourses with their like, about the unrulinesse of their wills, their *Impotency*, yea *Impossibility*, to governe those unruly things at all, without the speciall powerfull operation of Christs grace. *Ioh. 15. 5.* but proud spirited people use to boast of their powers to govern their wills as *Austin* of old observed *Dicere solet humana superbia*, (c) &c: My good friend was resolved not to heed what Lecture I had formerly read him out of *Austin* (d). 3ly. Although I will not deny but that much good use may be made of humane Philosophy, as to the *snibbing* for a while, rather then the *mortifying* of some boysterous passions, yet in their next Philosophicall Dialogue, I would faine have them to determine; first whether any *Christianity* properly so called, can be learned from those who had none at all of it, as the Stoicks had never a deale of it. 2ly. Whether those without some limitation can so much as be called vertuous, who could only be so as to the *dull matter* of virtues, but knew nothing of any right principles of virtues, of any right ends, of any right manner of performing of them, when as yet *Austin* according to Scripture hath long since well determined, that *non officiis sed finibus sunt metiendae virtutes*, *Virtues must be described by their ends, not by their Offices.* 3ly. whether that the more Heathens Philosophers

(a) CORRECT
copy, p. 48.

(b) See the first
and chiefest
part of his sin-
ner Impleaded

(c) *Dicere solet
humana Super-
bia si scissem
fecissem, ideo
non feci, quia
nescivi. de
grat. & ar-
bitr. c. 2.*

(d) CORRECT.
CORRECT. p. 35.
36. in Marg.

(e) Prosper
Carmen. de in-
gratis.

Cicero was
used to boast
that he did
thank God for
his riches and
honours, but
not for his vir-
tues. Senec. Ep.

77. Bonam men-
tem finitum est
optare, cum
possis a te
impetrare

Austin. Lib.
5. de Civ. dei
c. 29. Eorum
virtus, si tamen
ulla est, alio
modo quodam
humane subdi-
turi laudi; ne-
que enim qui
sibi placet homo
non est, &c. idem
in Psal. 121.

ut non superbi-
at, in virtuti-
bus proficiendo,
quid debet fa-
cere? levet ocu-
los suos ad illum

qui habitat in caelo, non se attendat; sed qui sibi placet, stulto homini placet, quia ipse stultus est, qui sibi placet, solus securus placet qui Deo placet. (f) Sinner impleaded, p. 38. Anilin writes as if he had transcribed out of the seventh Chapter to the Romans. Austin contra, Lib. 1. Retract. Cap. 23. ex opere posthumo, Lib. 1. contra Julian. Quis non videat Judaei Apostolum induxisse personam, nondum sub Christi gratia instituti, dicentis, Miser ego homo, &c.: Itane vero Judaeus est, nondumq; Christianus est, qui dicit, Dei gratia me liberavit per Jesum Christum Dominum nostrum? Et paulo post. Postremo cor deletatur lege Dei secundum interiorem hominem, &c. et tu contra clarissimam veritatem oculos claudis, gemitumq; Jesus exponis, non ut omni- bus patet, sed ut tibi placet, &c.

did place their happinesse in moral vertues, they were not the more proud, and the further off from Christ, and the nearer to the deifying of themselves, to whom they did use to ascribe their own virtues; *propter unicam ambitionem, cate- ras omnes colebant virtutes*, * Ambition and selfe-admiration, made them to follow all other virtues (e). Had these things in their conferences been thoroughly scanned, possibly the first thing in this book to have been recommended unto us, would not have been Stoical Philosophy; and else-where we should not have been told that these Stoicks æmulated St. Paul in his writings about the combate betwixt the *Flesh and the Spirit*, with which never mere *Heathen* or mere naturall man was ever in Pauls sense acquainted (f).

* Omne etenim probitatis opus, nisi semine vitæ
Exoritur fidei, peccatum est, inque erratum,
Vertitur, et Sterilis cumulat sibi gloria pœnam.

2ly. He saith *ibid*, p. 5. line, 2, 3, 4 5, 6, and in Margin. that he is no more a Herotick, for being said by Mr. Barlee to lay snares for the worthy Gentlemen of the Country, whereby to bring them into boggs and precipices, than God himselfe is a seducer for being said by Mr. Barlee to tempt men unto sin, p. 79. he saith he is not at leasure fully to open in what sense, &c. He saith, that God doth stirr up wicked men to acts, as acts which to the actors are and will be unjust. As if God could stirr up David to pollute Bathsheba without stirring him up to his adultery; or else, that Adultery becomes no sin.

Ans. 1. As to what may seeme weighty and material in this objection, enough (by Gods blessing) is like to be spoken

Ch. 3. *Gods permission of sin, makes him not the Author of sin.*

11

to it, when I shall come professedly to speak about Gods efficacious permission of sin: In the interim, it will suffice to observe, first that to my best remembrance, I never called him *Heretick*: if he have a mind to call himselfe so, I will not gainsay it; for indeed I think him guilty of much *hereticall pravity*.

2ly. I could never so-fashion think the Almighty to draw men into the *Snares of sin*, as I believe Mr. T. P. doth: he doth it by his *persuasive Oratory*, by his *gilded sine* poysoned Letters and Papers, by his mis-representing of their Orthodox guides; but the holy one of *Israel* perswades not to sin; yea by his *Laws*, *Promises*, *Threats*, *judgments* dissuades from it, *non infundis malitiam, sed non impertit gratiam*, Rom. 9. 10. *He gives grace to whom he will, and hardens whom he pleaseth, by denying them grace, and giving them up to their own hearts lusts*, Rom. 1. 20.

3ly. Any one who reads me and heeds me in any of the places which he directs them unto in the *Text* or *Margin* of my *Correptory*, will easily see how for the clearing of God, from have any efficiency in sin, as such, I do every where carefully distinguish these three things. 1. The *materiale substratum peccati*, the material part of sinne (as I may so say) which is either the *doing*, or the *leaving undone* some positive *natural* or *Moral* act. 2ly. The formal part of sinne, which gives it its being, such as it hath, and that is it which the Scripture calls *ἀνομία*, *Ier. 3. 4.* 3ly. The *Governing, Ruling and overruling the siane and the sinner*; the first and the last I make God to be the *Sovereigne Author* of, in whom we *live move and having our being*, *Act. 17. and who bringeth light out of darknesse, good out of evill* (aa). But as for the second which alone is properly sinne, I every where deny God to have any other hand in it, then that of a *voluntary, unconstrained permission*, which so long as the world stands, can never in the Lord be proved to be *sinfull*. (†) 4ly. If as I say *Corrept. p. 79.* that I was not at leasure in reference to *James 1. 13. 14. fully to open in what sense God may some way seem*, I speak Cautelously, and yet not be, the Author of sinne, &c: he should not have been so uncharitable or so irrational as to innuate, as here he doth, that I would have done it in a way which would have aspersed the Almighty with mans sin: that

(aa) *Apolog. Lib. 1. c. 25.*

Dr. Morton.

Bishop. Dunc-

nelmens. fust

a pag. 95. ad

97 edit. Lon-

don in 8.

† *Hugo de*

S. Vic. Lib. 1.

de Sacrament,

cap. 12. part 4.

Deus cum facit

bonum & per-

mittit malum,

apparet volun-

tas ejus quo-

niam esse vult

quod facit, &

quod permittit

est dei voluntas

operatio ejus,

& permissio e-

ius.

(aa) Enchi-
rid. ad Laur.
c. p. 13. & 14.
Omnis natura,
etiamsi vitiosa
est, in quantum
natura est, bona
est, in quantum
vitiosa est, mala
est & rursum ma-
la omnino sine
bonis, & nisi in
bonis esse non
possunt quoniam
vis bona sine ma-
lis esse possunt.
Valentianus
ini Aquin, q. 9.
19. p. 43. En-
titem prava
actionis omnes
fatemur cadere
in voluntatem divinam cum fit; & esse à Deo tanquam à causa universali, concurrente cum
voluntate humana.

might be done as some of the ancient and moderne (aa) inter-
preters both Pontifical and Protestant have done, and yet
neither the text be really contradicted, nor God be
made a Seducer. 2ly. He should not have been so su-
perstitious as to have overlooked that which p. 79. upon this
occasion I directed him unto, out of Dr. Twisse. 3ly. He
should not have such an overweening conceipt of himselfe, and
of his Authority in the Church, as to have thought that his
bare Repetition of severall sayings of mine, without any the
least show of confusion, when as yet they be wary enough,
and commonly enough received, would be a sufficient demon-
stration that they prove me to maintaine God to be a seducer,
or the Author of sin, contrary to my expresse words and mean-
ing, as the Lord knows and will judge who is the Judge of all,
and the searcher of all mens hearts and trier of all mens reines.
4ly. He that cannot or will not tell how God may be said to
excite men to the Act of Adultery, which to the Adulterer so
excited is sin though not to God, neither will he tell how God
without sin doth stir up men to the Act of lying with their
lawfull Wives (for it is ad utrumq; but ejusdem generis excitatio,
& concursus) unless he makes himselfe guilty of something
of sinfull concupiscence which alwaies more or lesse since the
Fall cleaves to the Act. Would he peruse Austin his writings
de nuptiis & concupiscentia, they would informe him better
(f).

(f) Austin divers times instanceth in Gods making stolen Corn
to grow.

§. 1.

2ly. To what he hath in the book it selfe, in any material Secti-
on of his, and here first to the charge of Post-destination. chap. 1.
§. 2. from p. 4. to 7th, he hopes to acquit himselfe of this by
saying first, that it is another cast of my invention. And yet (An-
swer. 1) I beleive I am not the first by a hundred, who in op-
position to Pelagian and Arminian Spirits, have used this ex-
pression

pression (a) 2. Yea seeing by what he pleads for in these pages it is evident that God concluded upon nothing concerning mans Æternall condition, before he did at least in *fig- norationis* foresee all that man would do or leave undone from his first to his last *breath*, I might with a venerable Author (b) with much more reason have styled him a *submorsarian*, and because he allows of finall falling away from grace in some elected to it, have called him an *Apostatarian*: (for that according to him the *object of Election* may be an Apostate †) than he with any colour, by way of distinction from their brethren, have termed others *Sublapsarians*. 2ly. He saith that a decree before the Creation of the World is as *much* and as purely a *Predestination*, although conditional, as his absolute decree can be supposed to be, and that the word *præscience* doth sufficiently enforce.

Ans. 1. The impossibility of this I have already largely proved in my *corrupt Correct* (c) unto which he makes not any the least shadow of a reply. 2ly. It is against all common sense to averre that that is as purely a *predestination* which putteth *predestination* into the power of the *predestinated* as that which puts it only in the power of the *predestinating*. The former, as is evident, is his *Heterodoxal* opinion, the latter is only ours. 3ly. It is as *senselesse* to say that *præscience* (especially as he discourseth of it in his *Boethian* discourse, *Correct Copy* p. 48. 49.) doth infer a *predestination*; when as *præscience* of a thing future must needs præsuppose a *predestination* or a *pre-determination* of it.

3ly. He saith that my terme of *Post-destination*, will fall foul upon all my venerable Masters of the *Sublapsarian* wayes; which doth infer a decree, not altogether irrelative, &c: Ans. 1. The transferring of a Crime to others is no *ablation* of it from himselfe. 2ly. There is nothing so manifest but that in this business there is a wide difference, even a *χάσμα* & *Immane quantum*, betwixt those whom he termes *Sublapsarians* and himselfe. First I know none of them all, who stand much upon these Termes of *sub*, *Supra* or *Con*, when they come to speak about the ordering of Gods decrees, (a) nay they pro-

A. Rivet. disp. 3. Thes. 12. Ames Antisynd, cap. 1. p. 5. Dr. Twisse in omnibus Scriptis sepe.

(a) Instead of a great many more who might easily be produced see B shop Davenant Animadvers.

(b) Ames. Antisynd p. 25: in Coronide Artic. p. 4. Edit. Londinens. p. 4. Rivet. disp. 4. Thes. 6.

(b) Dr. Ames Antisynd, p. 25.

† Phil. Chap. 4. p. 18.

(c) CORRECT, Correct from p. 139. to 143. &c.

(a) Dav. Animadversions, p. 24 17. 58. & 27. &c, passim.

fesse them to be of no great moment, yea to be but mere Logical or Metaphysicall speculations. They hold with *Tho. of Aquin*, that, as in reference to the dealbation, it is not a material businesse whether, that which is whitened, were, before black, pale, or red: so, as to the reason of predestination, they think not material, whether a man be predestinated to life eternal, from a state of misery, or no: (h), 3ly, They object, All persons predestinated, to the Almighty predestinating to be in an Equal condition, not as differenced by any qualifications of Worse or Better, *Rom. 9. 11.*

(b) Part I.

qu. 23. Art. I.

Motus non ac-

cipit speciem à

termino à quo,

sed à ter-

mino ad quem:

nihil enim re-

fert quantum

ad rationem

dealbationis

utrum ille qui

dealbatur sue-

rit niger aut

pallidus, aut

rubeus; &

similiter nihil

refert ad ratio-

nem predesti-

nationis, utrum

aliquis predesti-

netur in vitam

eternam, à

statu miserie

vel non.

(c) Ames An-

ti-synod, p. 5.

Temerè vel do-

lose fit mentio

objecti forma-

lis. Tale objec-

tum non agnos-

cimus.

4ly, They utterly deny all formal objects (c) (though they grant mere material ones) they deny all external motive meritorious causes of Election or Reprobation, which is not the case of my Adversary.

5ly. There is none of them all who grant not the Decrees of Creation and Permission of sin, to precede the provision of Creation and Sinne: whether as belonging to the decrees of more Common Providence, or unto the decree of predestination in speciall, is not a materiall dispute, whilst they be both granted to be æternall, *Dr. Twisse, Lib. 1. p. 87. Edr. in 4º.*

6ly, There is nothing to cleare, but if that were but yielded unto, the mere sublapsarians, wherein as I have largely showed in my Corrupt Correct, p. 137. 138. &c: p. 184, the substance of the controversy is consisting betwixt them and their Adversaries, (and unto which as to any Replies my Mr. T. P. is altogether mute when it most concerned him to have been Vocal) they would not as they say *siccum interdare care of a bulrush* what became of the businesse of sub or Supralapsarianism. It is well known that the ablest amongst them, as *Fr. Junius, Piscator*, and others, think that if the various acts belonging to predestination be distinguished, there may be place both for the men of the upper way and for men of the lower way, *Francisc. Junius d'sputat. 10.*

7ly. He should not so Irnically have spoken of my venerable Masters (as he termes them) the Sublapsarians, unlesse with all he had intended to have derided his venerable Master *Arminius*, whom he styles the famous professor of Divinity in the University of Leyden, *Philan. p. 14. Chap. 1.* for he is of-

can but too ambitious to be accounted a *Sublapsarian* (d), and would to God he had never been worse.

(d) Doctor Twisse, Lib. 1. cap. 55. *Arminius ipse interdum acriter pugnat pro massa corrupta tanquam reprobationi praeservanda, atque in eo speciem facit, tanquam cum quibusdam ex nostris Theologis Consentiens, &c.*

8ly. I think he graceth me very much in calling many of those my *venerable Masters*, whom he styles *Sublapsarians*; yet he must give me leave to take the same liberty in differing now and then from my *Masters*, which he thinks reasonable to take to himself. My great and sole absolute Master, *Jesus Christ*, bears me witness in the *Testimony of a good Conscience*, though my Adversary suspects the contrary of me, most uncharitably, Chap. 1. p. 14; that *nullius in verba magistri, sed ille excipiat*, I am not sworn to the words of any of my Masters, but my Lord Christ's: and full easie it would have been for my Adversary, to have known both from my close following of D. Twisse & from what I say expressly, *Correct. Correct.* p. 177. my words are, The way of the otherwise *Orthodox Sublapsarians*, that if I must needs be differenced from others, I must rather be styled a *Supra-lapsarian*, then a *Sub-lapsarian*. I am clearly in my judgement for the *Coordination* of the *Decrees of Creation* of the *permission of original and actual sins*, &c. in reference to Gods supreme ends of *Predestination*, rather than for the *subordinating and dividing* of them. And indeed, if I may but be allowed to speak my mind freely, though I acknowledge the ends of the Reverend men of the lower way to have been very pious, viz.

1. To avoid curiosity.
2. To facilitate matters to our weak intellects (e).
3. To allay the tumultuous spirits of their Antagonists;

(e) Rivet. disputat. 3 Thef. 14. ex Calvino Non Solum questio hac abstracta est, ac in

penitior Dei Sanctuarii adyto condita, sed quia otiosa curiositas alenda non est, cujus illa nimis alta speculatio alumna & nutrix est, ergo in illo primo proposito haerendum esse non censet. Addit ergo alteram partem; quod ex damnata Adae Sobole, Deus quos visum est, elegit; quos vult reprobare, quae inquit sicut ad fidem alendam longe aptior est, ita maiore cum fructu tractatur: in hac igitur Doctrina, quae humanae naturae corruptionem & reatum in se continet, libentius se insistere, sicuti non solum ad pietatem potius conducit; sed magis etiam videtur Theologica.

yet *Salva pace tantorum virorum*, they have not in any of these been successful; especially, not in the last of all, as appears by the *uselessness of our common Adversaries*. My Court-like Neighbour doth therefore behave himself p. 5. but very rudely against me, whilst he conjureth up a *rustick*, labouring at the *Plough*, to puzzle me with his *Demands* about things, which according to my Tenents, no way concern me to answer; for if, as I think, in reference to *Prædestination*, the decrees of permitting *original and all actual sins be Co-ordinate*, and make but one Decree, not divers *de mediis*, there is at all no place for the *Ploughmans Question*, who may do well to apply himself to his Plough again, and leave these high matters of Divinity to some body else; and yet if this Learned *Corydon*, and the subtle *Sophister*, his *Prompter*, can but have *patience* a while, they shall find, that their Question is not irresolvable.

8. Both the *Supra*, and *Sublapsarians*, can be content to allow of *respective decrees*; Doctor *Twisse Lib. 2. p. 24. Col. 2. Certe omnis voluntas est respectiva sicut & scientia: nam ut scientia est, Scibilis scientia; ita etiam voluntas, est rei volibilis, voluntas. Dicitur autem absoluta, &c.* for so all the decrees of God, which are *inward acts relating to objects, and ad alterum*, must needs be, yet they utterly deny all *conditional Decrees*, properly so called (f); which are not grounded on *absolute or unconditionate ones*.

(f) Ruiz.
de volunt. disp.
20. Sect. 1.

Volitiones pure
Conditionales
sunt aliæ à
Sapientia &
prudentia Dei.
A. Rivet disp.
4. Thes. 4. lo-
quens de abso-
luto Decreto,

Quod non in-
telligendum,
quatenus absolutum
distinguitur contra
respectivum: de eo enim non controver-
titur, neque de absoluto à subiecto, &c. neq;
de absoluto à mediis in sua executione: sed de
absoluto, quod vocant, à causa.

Fourthly, He growes insolent, as if he had carried all, clear before him, when he asks p. 5. *Where then lies the difference betwixt them of the Consistory, and us, who are of the Church? God (say they) decreed to reprobate the greatest part of Mankind, in consideration of no other then original sin. But say we of the Church of England, (and the famous Moulin of France) it was in consideration of all the sins that were future; not only of original, but actual also.*

Answ.

Answ. 1. If this Authour, alter the *Arminian* fashion, would not constantly confound the Decree of *Preterition*, or *negative Reprobation*, (which in God is an Act of his absolute Sovereign will) with the Decree of positive *Condemnation*, which is an Act of his judicial power, and *vindicative justice*, neither *Sublapsarians*, nor *Supralapsarians*, would contradict him, in saying, that God *Reprobates* no man, nor adjudgeth no man of years to Hell, for meere original sin.

2. A very great part of my *Corrupt. Corrupt.* in answer to this Dechachorde of Arguments, even from p. 136. to 182. (unto which, as yet, there hath appeared no answer) spending it self in confutation of all that which he produceth for the proving of his opinion, in the sense wherein he takes it, it might seem very superfluous labour in me, to oppose any thing more against this over-confident assertion set down there. But because he establisheth this as a main Column, or *Jacin*, upon which this his 2d work is to rest, and that he is not afraid to quote his Mother the *Church of England* for it, as well as *Monsieur Moulin of France* it may not be amisse to all that I have said before, to add these few things, by way of answer to both those particulars. And first, to the first of the *Church of England*.

Answ. 1. The opinion here set down, and as he sets it down, may possibly have been the opinion of the late *Court*, or *Consistory of England*; (for *Consistories* we had, as well as they at *Geneva*, though of another make) but it was never the judgement of our *Mother the Church of England*, in any of her Authorized Articles. If we may judge of her opinion, either 1. By her awful, and I believe, studied silence in the seventeenth Article about *Predestination*: where was the proper place for her to have spoke her mind out. 2. If from what she saith there, about *Predestination*, or *Election*, we may by just proportion or *Analogy*, guess what her meaning must needs be, about the contrary Decree of *Reprobation* viz. that as the former is the everlasting purpose of God, to prepare Grace and Glory for his People, whom he hath chosen in Christ out of Mankind: so the opposite Decree of *Reprobation*, is nothing else but a Decree of denying those saving Graces prepared for the Elect, unto those who are

left in the state of *Curse and Damnation*. And if so (as is most likely) our good Mothers opinion, is directly opposite to that of Mr. T. P. and his late *Arminian*, broken, *Consistory of England*.

3. Or if the best of the most venerable Fathers in the Church, who before our Authour was born, and who did a thousand times better understand what the Doctrine of their Mother-Church was, then our *usurper*, when compared to them, may be heard speak for our common Mother, they will give in their verdict against him. I have formerly named many of them to him, and might name many more, viz. *Corrept. Correct. p. 194. Matthew Eborac, Jacob Armach, John Whitegift Cantuar, Robert Abbots, Jos. Exon, Tho. Dunelm, &c.* but for the present, let it suffice to set down the judgement of them all, from under the hand of that most judicious Divine, Dr. *Davenant*, late Bishop of *Salisbury*, who hath wrote a whole Book against this opinion, in which he speaks thus. *Dav. Animadvers. p. 6, 7. & 55. &c.*

The wisdom of our Church of England, in the 17th Article, layeth down the Doctrine of Predestination, and doth not so much as in one word, meddle with the point of Reprobation; leaving men to conceive that the one is the bare negation, or denial of that special favour and benefit which is freely intended, and mercifully bestowed in the other. Would to God the Children of this Church, (let Mr. T. P. if he be but a Member of the Church of England heed this) had imitated the wisdom of their Mother, and had not taken a quite contrary course, balking the Doctrine of Predestination, and breaking in abruptly upon the Doctrine of Reprobation.

2. And truly it will not sink into my head, how the Church of England, who for matters purely Doctrinal, may, ever since her first Reformation, compare with, if not outvie any Christian Protestant Church in the World, should light upon such an opinion as is 1. Most *Antiscriptural*, Rom. 9. 11. 18. 20. 21. turning, as I have shewed else-where, *Corrept. Correct. p. 28.* the Apostles *& Bab*, or *Abyffe*, into a most easie fordable shallow.

2. It is both indeed, and in *Terminus Pelagian*, and *Semi-Pelagian*, who founded the decrees, both of *Election* and *Reprobation*, upon good or bad works (b).

3. It is most *Illogical*, and *absurd*. 1. It is against Mr. T. (b) *Aug. de P's. own Logick*, when he saith *Philanth*, Chap. 3. p. 64. that he had *never so little Logick* as to say, that any thing in man (which is the Object) *could be the cause of Gods decree*; and yet here he makes God himself in *Reprobation*, *egredi extra se*, to fetch from mans *Original and Actual sins*, which were foreseen to fall out in time, the Cause, and, as he holds it, the very meritorious Cause, for such is that which he pleads for, all along *Philanthr.* Chap. 3. p. 66, 67. p. 111, 112, 113. inducing the Almighty to take up his decree of *Reprobation*, or eternal *præterition*.

2. According to this Divinity, permission of sin, for which men are damned, exæcation and obduration, and final perseverance in sin, are not according to the common Tenent both of Pontificalian (c) and Protestant Divines, to be looked upon as consequent results of *Reprobation* (I do not say, they be proper Effects, or Fruits of it) but as *Antecedent Causes*, and procurers of that Decree.

præscientiam receperunt (c) Penotus saith the learned Bishop of Salisbury, would faine deny negative *Reprobation*, yet is driven to confesse, Lib. 7. cap. 17. that, *Doctores communiter admittunt reprobationem negativam, docentq; communiter obdurationem seu permissionem manendi in peccato usq; ad mortem, effectum esse hujus Reprobationis.* And the definition from *Thom. Aquinas* by none contradicted, evinceth as much. *Est autem Reprobatio decretum permittendi peccatum & damnationem inferendi pro peccato*, Suarez de *Auxiliis*, c. 2. c. 5. p. 174. *Si sermo sit de non electione, verum est, causam illius esse solum Dei voluntatem, nulla expectata causâ ex parte hominis.*

3ly. If *sin original* or *actual* foreseen, be the cause of the decree of *Reprobation* (for the only question is about the *Æternall immanent act of God Reprobating*) then because God could not but from all *Æternity* foresee that if the elect did but live to yeares, they would be guilty of *Originall and actual sin*, and Ergo according to him all men should have been *Reprobated*, for there is not a man that lives and sins not, 1 King, 8.46. Out of an *unclean* who can give that which is *cleane*, Job, 14. 4.

4ly. Without any the least reason assigned for it, God Reprobrates Angels one way, and men another way: for there is nothing so plain as that the foresight of the Angels *Original* or *actuell* sins did not precede their Reprobation. But the Scripture speaks alike of both, *Jude* 4, 6.

5ly. It is a doctrine Loathsome to the wiser and best sort of Divines, in the very Church of *Rome*, as Mr. *Perkins* hath proved at large out of many School Doctors (d) unto which more might be added (e) and observable it is that even of late *Jansenius* hath wrote no lesse then two whole books against it, (f): And hath the Church of England for such a doctrine as this is a wider swallow then that of the Church of *Rome*?

(d) Citante
D. Twisse,
Lib. 2. p. 18.
19. in quarto
Greg. Armini.
Petrus de Alli-
aco. Marfilus

Franciscus Major Bannes, Ferrarensis. And instead of all take this argument. (e) Out of Bonaventure, in parte prima distinct, 41. quaestione 1. Omne meritum antecedit illud cuius est meritum: sed Prædestinatio & Reprobatio præcedunt nostrum esse, Ergo non cadunt sub nostro merito. Item, omne meritum aliquomodo est causa ejus quod meretur, sed prædestinatio & Reprobatio sunt æterna, Merita vero sunt temporalia. Ergo temporale est causa Æternæ, quod est impossibile. (f) viz. Lib. 9. & 10. Tom. 3.

1. And let this serve for Answer to what he saith about the Church of *England*. 2. As for the next thing which he hath about Mr. *Moulin* of *France*, first he might have rested satisfied with what I told him about this. Corrupt correct, p. 129. 130. 3ly. I much wonder at it, how so great a *Presbyterian* and *Anti-Arminian* as for the main Mr. P. *Moulin* was known to be should be so high, in Mr. T. P.'s favour? I perceive when it may serve his turne, a man of the consistory shall be looked upon as a good Church-man with him. 3ly. If he be so much taken with Mr. *Moulin* his discourses about *Reprobation*, why is he not as much taken with his *Anti-Arminian* discourses in the point of *Election*? Loves he rather to patronize *Reprobate* then *Elect* persons. 4ly. Why doth not he, or his party, answer Dr. *Twisse* his answer to Mr. *Moulin* his arguments about *Reprobation*, before he commend his performances so high?

5ly. Out of the mouth of a *Clown* he studies to pose me with a very long-tailed question, which takes up the better part
of

of two pages, p. 5. 6. and yet he is upon it again, p. 66. taken from Gods Eternal omniscience, prescience, omnipotence, &c: unto which becaus I have already shewed, that the Question lies not upon me to answer, let him content himself with this brief resolution.

Ans. 1. He shewes himself to be guilty of a fowle Anti-^{(a) Rm. 5. 12.} scriptural ^{(b) Valens} (a), and Pelagian (b) error, when he saith, That mans original sin was actually committed by none but Adam and Eve, before Reprobates were born: which if so, I think he cannot tell that original sin should be at all our own, if in no sense it have been committed by any other persons then Adams and Eve.

pro culpa patris, sed pro culpa sua proprie loquendo. Non enim dicit Apostolus quod solum Adam peccavit, sed dicit quod omnes peccaverunt in Adam. Erat enim in Adam non solum voluntas unius singularis personae, sed voluntas universalis naturae. Adamo cadente o iustitia originalis, cecidit etiam qualibet voluntas posterorum. Ca et enim voluntas cujuslibet illa rectitudine quam habuisset, si Adam stetisset. Vide in eandem sententiam ipsum Mald. rum, in gra. 2. qu. 81. art. 1. pag. 260.

The ground of his error is, because all along he takes original sin, to be nothing else but the Imputation of Adams first transgression, and never considers it, either as our act in Adams loines, so as Levi is said to pay Tithes in Abrahams Loins, Heb. 7. 9. or as it is a propagation of personal filth from thence, cleaving to our natures, Job 14. 4. Psal. 51. 5. Heb.

2. But as for the thing it self, wherein he would charge us with the denying Gods omniscience and provsion for a while at least, let him know, first, that neither *Supra lapsarians*, nor *Sublapsarians*, as he calls them, do question, but that God did from all eternity, know and fore-know, and that *amico intuitu*, by one individual act, all his own works, and all mens works too, Act. 15. 18. without all moments, and (if I may so say) jumps of succession from one to another, from the first to the second, &c.

2ly. But as for us poor crazie mortals, if we have no mind to continue in *puris tenebris ignorantiae*, to be wholly left in the Clouds of darkness, we for the helping of our Childish Intellects, must needs distinguish of all things so known by God, and we must needs think of some order amongst that infinite number

number of things which all are at once the objects of Gods Omniscience and Prescience.

3ly. The best distinction, which we can possibly light upon, is, whereby we distinguish all things eternally, fore-known, either as merely possible to be, or as such things as shall have an actual being, or futurity: and then next, whereby we distinguish moral good things, from moral bad and evil things.

Scientia simplicis Intelligentia.

Scientia visionis.

4. We say in *Congruity* hereunto, that all things merely possible to be, are foreknown by the Lords Omniscience of his own Omnipotence, if he would be pleased to set it on work: and thus the Lord knows thousands of things more, then ever shall have any actual being, & which he knows can have no being beyond a mere possible one, unless he determine them to be. But as for the things which the Lord knowes, and foreknows will have a certain futurity, he foreknows them all, by virtue of his own will and Counsel, whereby from all eternity he determines their futurity, and without which, he could not know that they should certainly be, unless we should be so frantick and so wicked, as to maintain, that Creatures from all eternity before their being were foreseen, to determine both; what their beings would be, and what their actions.

5ly. As for future moral good things, especially such as accompany Salvation such as are effectual vocation, justification, sanctification, &c. he eternally foresaw they would be in his Own, because he did from eternity, resolve or decree to bestow them graciously upon his own, *1 Tim. 3.9.* But as for future moral evil things, whether original or actual sins, God foreknew them all in the same moment of eternity, because even then he did by his permissive and ordinative will, determine, that they should fall out, *Act. 2.23. & 4.28.* (c)

(c) *Carthus.*
Lib. 1. disc.
40. qu. 3. p. 580.
q. 3. p. 580. vide
Aquin. Part. 1.
qu. 23. Art. 3.

Bonum subjacet providentia divina tanquam ordinatum & causatum ab eâ; idè predestinatio est causa Gratiæ & Gloriæ: sed quoniam malum culpa non subjacet providentia Divina ut intentum & causatum, sed solum tanquam præscitum & ordinatum, hinc reprobatio est.

The sum then is, we do not first in any moment of time, deny Gods *Omniscience and Praescience*, only we make them not as to the determinate futurity of any thing (as we conceive matters) *antecedent* to Gods Decrees; but either *Concomitant*, or at most in the same moments of time and nature subordinate.

2ly. We do not, as the learned Bishop of Salisbury well observes, deny praescience in the matter of *Predestination*, of either good or bad actions, only we deny an *Arminian* praescience, (d) of such actions foreseen in men, as caused or prece-
 ded the different decrees of God, in electing some men mercifully unto salvation, and leaving others through their own default, to plunge themselves into eternal damnation.

(d) Solum praescientia culpa non pona. Davant p. 25. 45. sed praecipue. p. 153.

We grant, it is not only untrue, but impossible, that God should decree the salvation of any man, without the foresight of those acts, viz. of faith, perseverance, &c. We deny not the foresight of faith and perseverance in the Catholick sense (and the like sure in point of Reprobation, may be said of persevering in infidelity), that is, of effects and Consequents of divine *Predestination* or Election; but in the *Arminian* sense, that is, as of antecedent motives, reasons, causes, or conditions foreseen in men, and drawing after them the Decree of *Predestination*.

Whether this determination of his long Question will please him, yea or no, I know not: if he like it not, as learned enough, let him take heed, lest he meet not with one which is more rash, but not so sound (e). I may justly fear how much soever as yet he will seem to be for an eternal *Praescience* of all things; yet if he do but go on to hugg his beloved, *S. Episcopus*, (f) as he hath begun to do, Mr. T. P. his principles will quickly prompt him much better to like of that which *Episcopus* sets down (g). Though we do not deny but that

(e) Consilium Dei velle nosse multorum est, nosse autem vel paucissimo- rum hominum vel omnino nullorum. August. lib. 2.

opier. Imp. Contra Iut. f. 346. (g) Episcopus disp. 4. Thes. 10. Et si non negemus Deo scientiam futurorum attribui posse, imprimis quia eam Scriptura Deo tribuere passim videtur, tamen an necessarium sciri sit, ad hoc ut Deus colatur ejusmodi scientiam Deo competere examini permittimus. An cognoscat Deus possibilia, an infinita, absolute necessarium sciri non credimus.

the Science of future contingent things may be attributed to God, especially, because the Scripture doth up and down, seem to ascribe it to God, yet whether it be necessary to be known, for this end, that God may be worshipped, that such a knowledge doth belong to God, we permit it to be examined, *Whether God know possible things, infinite things*, we do not believe to be absolutely necessary to be known.

6th. He saith, p. 6. That I do betray a third sort of weakness, &c. for that, as he saith, *I know that he doth as much as any, assert eternal Predestination, only I prove it against him, to be respective of final impenitence in all that shall be damned.*

Answ. 1. How I could so much as divine, that he should assert *eternal Predestination*, I cannot tell, when as the face and true Genius of his opinion, looks quite another way, and when but once (if once) he had in his *Correct Copy* so much as mentioned the word *Eternall*, and that only in the matter of *praescience*, and not in the matter of *Predestination*, or *Predetermination*, which are acts of Gods will, as the former is of his knowledge.

2. It is not to him, or to any man in the World, *conceivable or explicable*, how an *eternal immanent Act* of Gods Council should be founded upon the *temporal Act* of the free will of a *versatile Creature*; and yet such is the *Act of final impenitence*, elicited by the wicked free will of a *Reprobate*, or of him that shall be damned.

3dly. He expresseth himself, that he may the more easily deceive unwary souls, in so mild a manner, when he saith, that the Decree of Reprobation, hath *respect unto final impenitence*, as if by that terme, in shew *barrelss*, he did only understand, that it were *nudum antecedens* whereas it is plain by all the Discourses elsewhere, against the distinction of *positive* and *Negative Reprobation*. he understands by *respect*, a *meritorious Cause* such as *ab eterno* moves the will of God to make his Decree of *Reprobation*: And the like *fallacy*, lurks in the same word *Respective*, which he by and by applyeth to the Decree
of

of Election, and which requires Faith, Repentance, and Perseverance to the end, in all of ripe age, which some where (b) he calls the Important Conditions of Election, and by which, as one of his beloved Remonstrants (c), (whom he hath reason as much, to hugg as he doth his Associate S. Episcopus (d), well expresseth Mr. T. P. his true sense, *Voluntas judicis à conditione postulata et præstita movetur ad præmium à neglectâ aut repudiâtâ ad pœnâ idque contendit conveniens esse naturæ legum ac conditionum præscriptarum* i. e. by which the will of the judge is moved to confer a Reward, or infer a punishment by vertue of a Condition required and performed, and that in congruity to the nature of Lawes and Conditions prescribed.

4thly. Why should I have any the least reason to suspect that Mr. T. P. by vertue of any of his principles, which are all but borrowed from Arminius, or from men of that stamp should be any better able to maintaine Eternal Reprobation, and then not eternal Election neither, and then not sure Eternal predestination, than his Reverend Father Arminius himselfe, who professeth it (e) to be certain that a man cannot be said to be actually reprobated, on whom God did not by any internal act beginne to execute the decree of Reprobation, which sure he did not, or could not execute but in time: for it implies a manifest contradiction.

5thly. Yet if it were any way possible for to found the Eternal decrees of God upon the foreseen acts of the Creature, yet could he by vertue of this his predestination grounded on and dependent on Præscience gaine nothing, according to his own manner of reasoning in all his Decachorde of Reasons produced in his CORRECT Copy (f) for the avoiding of all those foul absurdities and blasphemies which he labours to asperse Gods

minem vel circa hominem re ipsa jam existentem facit illum actum reprobum. (f) p. 34. ad 42.

(b) Sinner im-
pleaded.
(c) Vic. Gre-
vin chov.
Contra Ames.
p. 24.
(d) Philanthr.
chap. 4. p. 14.

(e) J. Armin.
in Examin.
Perkins de E-
lectione Sect.
14. Certum
autem est ho-
minem actu
reprobum dici
non posse, in
quo Deus De-
cretum Repro-
bationis nullo
adhuc interno
actu caput ex-
equi. Ibid.
Primus actus
externus in ho-

(g) Aug. de
dono perseve-
rant. Lib. 2. c.
15. Ajunt
(viz Semipe-
lagiani) nemi-
num posse Cor-
reptionis stimu-

lis excitari, si dicatur in conventu Ecclesia, Itase habet de predestinatione definita sententia voluntatis Dei, &c: Ita dum dicunt, ita nos à confitenda Dei gratia, id est, quæ non secundum merita nostra datur & à confitenda secundum eam predestinatione Sanctorum deterere non debet sicut non deterremur à confitenda præscientia Dei, si quis de illo populo sic loquatur, ut dicat siue nunc recte vivatis siue non, tales vos eritis quales vos Deus futuros esse præcivit.

(h) P. Bertius
præfat. dedicat.
ad Examen.
I. Arminii con-
tra Pe. hinf.
unum quem-
que nostrum
invariabilem

vita atq; mortis Aeternæ προλαβὴν unà cum ipso ortu in lucem hanc nobiscum adferre, atq; ad eò ad hoc nasci, bancq; diversitatem aliquomodo ad universi perfectionem facere.

Absolute Eternal decrees with, as they are maintained by us, but they will all, if his arguments be of any force against Eternall predestination grounded on deliberate predetermination, rise up as much against Eternall predestination grounded on præscience: they introduce a like infallibility in both, a like coercion (as they call it) on the will, and like frustration of Admonitions, Exhortations (g).

And therefore I doubt not but if he would but seriously in any sense preach Eternall predestination, he would lose most of his customers, his forsooth tender Proselytes who with his learned P. Bertius (h) are offended at nothing so much as that God from eternity should have predetermined mens everlasting conditions, for Aeternal life or death, and not have left it in utramque partem to mans free will, to be fabros fortuna sua, to be Carvers of their own fortunes.

Seventhly and lastly he saith of the decree of Election, p. 7. that it is Respective of Faith and Repentance, and perseverance to the end, in all of ripe age who shall be saved: and for such as die infants before they can actually Believe or Repent, Gods Eternall predestination or purpose of Electing them unto blisse, was also respective of their being in Christ: and this he tells us the Church of England hath taught us out of the Scriptures.

Ans. So much having been spoken against what he brought about Reprobation, little need to be said about what we have here concerning Election, the rather because he returns at all no Answer to what I produce against it in my CORREPT. Correct, p. 228. and where I dispute against his St. Andrean way of ordering of Gods decrees p. 206. ad

209. Only let me say first that I cannot tell whether his former opinion about *Reprobation* were more destructive to Gods *Soveraignty*, than this is most *portentously* (a) and after a *Socinian* fashion destructive to the *nature, power, efficacy and* (a) *A. Rver* *peculiarity of Gods grace*; for, say he what he will in words to faith well the contrary, that he *believes Faith and Repentance to be the gifts disp. 4. Thes.* of God, that Gods grace makes us to differ, *Philanth. &c*: whilst 6. according to this opinion, this opinion of his standeth and is maintained by him they *In dubio hæret Deus, donec ex ipso effectu* are but delusory words to catch the simple withall, for first it is impossible that *Faith or any other saving grace* should be the *fruits of Election*, when as here they be made to be the *Antecedents* to it, and the *important conditions of it* (his own Phraſe). *nam sint in illa fide perseve-* We cannot be chosen *unto Faith, &c*: in which sense faith is *raturi, sub cu-* said to be the *faith of Gods elect*, *Tit. 1. 1.* if we be chosen in *ius nemine pen-* respect unto it, or for it, *1 Cor. 7. 25.* *nitentiam & bona opera*

comprehendunt (uti facit Dr. T. P.) Quod atheismi rudimentum à Socino haustum, multi nunc pleno poculo, populis bibendum propinant, quo nescimus, an aliquid à Christianismi incunabulis ad hæc usque tempora, perniciosum magis suggestum sit; in quo, præter impietatem in Deum, totam Justificationis gratiæ rationem, cum impioribus Scholasticis convellunt.

2ly, We do rather, yea altogether choose our selves, rather then that God can be said to choose us: he only chooſeth upon what condition we shall be *Elected*; but we upon chooſing of his conditions proposed unto us, determine him to choose or *Elect* us, and that *interpretative* is all one as to chooſe our selves.

3ly. How shy soever elsewhere he will seem to be of the word *merit* in the cause of *Election*, yet if faith may but be allowed to be a *good work*, which sure is one of the best, especially when as here he proposeth it as *accompanied with Repentance* from *dead works*, & attended with *perseverance to the end*, which comprehends all good works imaginable to be performed by any Christian; I say, if this may but be granted he doth directly maintaine *Election* according to the *prav'sion of works*

(b) Rom. 9.
& 8. 30. &
Act. 13. 48.

Ephes. 1. 11.

& 3. 4. 1 Thess.

1. 3. 2 Tim.

1. 9 2 Thess.

2. 13. &c.

(c) Augustin, de predestinat. Sanctior. cap. 17. *Hec est immobilis veritas predestinationis & gratia. Nam quid est quod ait Apostolus, Sicut elegit nos in ipso, ante mundi constitutionem, quod profecto si propterea datum est, quia praeceperit deus credituros, non quia, facturus erat ipse credentes, contra istam praescientiam loquitur Filius dicens. Non vos me elegistis, sed ego elegi vos: Electi sunt itaque ante mundi constitutionem ea predestinatione, in qua Deus sua futura opera praeceperit.* (d) Quod gratia (imò ipse fons gratiae qualis est electio) conferatur ex operibus bonis.

† P. Moulin
anaom. Armi-
nian, cap. 1),
20, 21, &c.

(e) who, ani-
madvers. p. 10.

quots his words

thus. Nostra

Ecclesia con-

jungit particu-

lare decretum

absolutum, non

ex praescientia

humanae fidei

aut voluntatis

dependens, sed ex proposito divinae voluntatis & gratiae de his quos deus elegit in Christo liberan-
dis, cum generali & conditionata voluntate, seu generale promissione, &c.

expressely against the holy Scripture (b) pious Antiquity (c) who by merits understood nothing else but good works: and thus he is a down right Pelagian, in the very first and chiefe point of it, (d).

4ly. It overthrowes all assurance of our Salvation or of our perseverance, which according to this divinity no man can be sure of, untill he have in Faith and Repentance persevered unto the End, i. e. when we are saved and have persevered to the end, then we be sure of the n. Poore Christian consolation this! and yet, Phil. chap. 3. Mr. T. P. talkes of a special grace of perseverance to every one that continues & abideth to the end.

2ly. This opinion is so farr from being the opinion of the Church of England, as that the bare reading of her 17th Article, is a sufficient confutation of it. Nay in the defence of it he is not only forsaken of all Transmarine Reformed Authors such as his famous Monsieur Moulin of France, (†) but of his own Dr. Overall; if we may believe Dr. Davenant (e) and I am pretty confident he will not be able to produce any one considerable good known Author of the Church of England, who will or can speak any thing for him.

3ly. As for what he hath about Infants

Ans. 1. He doth without all colour of reason maintaine two different wayes of Election; one for Children or Infants; another for men of ripe age: where as Austin very often proves by the arguments of baptized Infants election, that no mans Election is ex fide praevisa, of faith foreseen.

2ly. If that be true, which elsewhere he maintaines, that no Children are damned for Originall sinne alone, † then he

must

† Sinner im-
pleaded, p. 147
148.

must needs holds that there is at all no *Election of Children*. An universall assumption of them all to glory there may be, but if none be left, there can be at all no *Election* of them.

4ly. As for what he saith that the Artic. *Eccles. Angl.* 2. 7. 15. 31. proves that no Children have forfeited their interest in the propitiation of Christ for the sins of the whole world, as well originall as actual sins, and for all sins of all men as well Actual as Originall.

Answ. 1. As to the businesse of Infants, I hope elsewhere to come to a full reckoning with him.

2ly. The second and seventh Articles spending themselves about quite other matters cannot possibly speak any thing to serve his turne: the 15. and 31. using only the generall Scripture phrase of Christs being a *propitiatory sacrifice for the sins of the whole world*, which may be very fairly explained by that which follows in the 31. Article, that *there is no other satisfaction for sin, but that alone*, viz: that of Christs alone they rather make against him then for him: and as soon shall Dr. *Taylor*, (f) a man I feare me but too much for his novell opinions in our Authors book, prove Artic. 9th. to make nothing against Originall sin, nay to prove that there is no such sin, as he shall be able to prove any thing against the Orthodox, out of those Articles.

(f) *Answer to a Letter of the L. Bishop of Rochester.*

§. 2. To any considerable matters which he hath about *Pelagianisme*, *Massilianisme*, *Arminianisme*, the sense of antiquity (†) about speciall grace, upon all which he enlargeth himselfe, cap. 1. §. 3. p. 7. 8. 9. 10. 11. ad 17. §. 5. a pag. 25. ad 31. §. 20. p. 80. 84. 85.

† *Austins writings* p. 74. ad 78.

Answ. That neither reverend Dr. *Reynolds* (at all times and particularly at this most excellently imployed) nor any body else may by an *unseasonable* and *unreasonable declamator and challenger* of them, p. 11. *Phil.* be interrupted in their more serious studies. I shall think it reasonable for the stopping up, (if it may be) for ever of his clamorous mouth, (though I have done it already up and down my *Corrupt. Correct.*) to draw up a *Parallel* betwixt the opinions of the *Pelagians*, and *Massilians*, or *Semipelagians* and those of Mr. T. P. A taske I confesse not necessary.

to be undertaken in respect of the more eminently learned, who upon the slightest perusal of his books, or others cannot but know him to be extremely guilty; but very useful, *ad Oculum*, to the very eye, to be demonstrated for the behoof of younger *Scholars*, and the more *vulgar Readers*. This being once fully cleared, *viz.* that (against all his frontless denials) he is both a *Pelagian* and a *Massilian*, no body will question whether he be an *Arminian* or no, or think it reasonable, that I should enlarge my selfe, to answer what he hath about the sense of *Antiquity*, about *Austins* Writings, about *special grace*: the true sense of which, he is so confident, that he hath obtained, when he saith of it Chap. 3. p. 83. §. 22. *that it is properly special* because it serves (*ad speciales actus & habitus*) to every habit, or act, or thought of good, that is done by man, or required of him, (which yet may be had true of any special habit, not properly gracious, *viz.* that of morall vertue) as it was in *Gallio*, *Julius*, or other Heathens, that of *Bezalel*, and *Hiram*, for their special Temple-works, that of the spirit of Kingship in *Saul*, of fortitude in *Sampson*, &c.

I say, he is so confident, this to be the true notion, and this only to be the true notion of *special Grace*, as that he doth most intolently triumph over me, as if, *Philanthr.* Chap. 3. p. 84. *my notion of special Grace, were more the Child of my ignorance, then others were; that I have not probably yet learnt what is the genuine acception of special grace.* And yet I take it, (as any body may see, who reads my Book) in no other sense then the Apostle did. and St. *Austin* did, who call that Grace *special*, which is first a fruit of Election and Predestination unto life, *Rom.* 8. 28. 30 (b).

(1) *Aug. de Corrupt. & grat. c. 9. Quicunque in Dei providentissima dispositione*

2. By vertue of which, such Graces are conferred upon them, as God never repents the bestowing of on them, *Rom.* 11. 29. 2 *Cor.* 7. 10.

præsciti, prædestinati, vocati, Justificati, Glorificati sunt, non dico etiam nondum renati, sed etiam nondum nati, filii Dei sunt.

3. That whereby they are discriminated from all others, unto whom the like Grace is not conferred, 1 Cor. 4. 7. (c) Let me but once for all (which I am sure i, viz. easie for me to do) prove him a *Pelagian* and a *Massilian*, every understanding body will then presently conclude, that his sense of *Antiquity* can never be right, that he can have no good opinion of *Austins* Writings, that it will be (say he, what he will to the contrary) impossible for him to maintain *special grace* in any true *Christian Catholique* sense.

(c) Aug. Epist. 105. ad Sexi. Presbyt. Nec omnium est fides qui audiunt verba, sed quibus Deus partitur mensuram fidei, sicut nec omnia germinant,

qua plantantur, aut rigantur, sed quibus Deus dat incrementum: Cur autem ille credat, ille non credit, cum ambo idem audiunt, & si miraculum in eorum conspectum fiat ambo idem vident, altitudo est divitiarum sapientiae & scientiae Dei, cujus inscrutabilia iudicia, & apud quem non est iniquitas.

§. 1. Then in this extreme short Parallel (which were most easie to be enlarged) I prove his down-right *Pelagianisme* in the chieft and most considerable head-points thereof.

First, (a) The *Pelagians* denyed the sin of our natures, commonly called original sin, to be any sin at all, and that because it was involuntary. And what can he in truth maintain otherwise, who first in all his Writings, confounds *Adams* first sin with our *Original*.

(a) See my Corrupt. Correct. p. 154. in margin.

Secondly, Who every where distinguisheth that sin, from our sin, as being in no sense committed by our wills (b).

(b) Corrupt.

Thirdly, *Philanthrop.* p. 8. He will by no means allow me to profess that saying of *Austin*, that there is *no sin but what is voluntary*, to have been abused by the *Pelagians*, to the denial of *original sin*, when as *Austin* himself tells us, that it was an Objection which the *Pelagians* used against him and which he doth therefore so explain, as that it may do them no service, or him no hurt (d).

(b) Corrupt. Ibid. p. 154.

(c) August. contra Julian Pelag. Lib. 2. Lib. 1. operis Imperfecti f. 37 (d) Lib. 1. Re-

tract. Cap. 13. Potest videri falsa haec definitio: sed si diligenter excutitur invenietur esse verissima. Peccatum quippe illud intelligendum est, quod tantummodo peccatum est, non quod est poena peccati. &c. Illud quod in parvulis dicitur Originale peccatum, cum adhuc non utatur Libero arbitrio voluntatis, non absurde vocatur etiam voluntarium, quia ex prima hominis malivoluntate contractum, factum est quodammodo hereditarium.

(e) Aug. in
Libris de pec-
cat. merit. &
Remissione. Sa-
lutem vitamq;
aeternam habi-
turi sunt infan-
tes, quoniam

nullius peccati
vinculo ob-
stricti sunt.

(f) Aug. lib.
1. operis imper-
fecti. contra Ju-
lian. f. 61.

Parvulus infu-
cata primæ vi-
tæ felicitate
bonum simpli-
citatæ suæ vi-
tare non potuit,
lib. de nat. &
grat. c. 21. Sani
sunt propter
quos medicum
queritis.

(g) Aug. Lib.
6. contr.

Jul. c. 18. Con-
cupiscentia ma-
la qualitas non
est, &c.

This opinion of
theirs, Austin
doth largely
confute in di-
vers parts of his works.

Enchirid. Cap. 13. de Genesi ad literam Lib. 2. De Civitate Dei
Lib. 13. Cap. 10. And maintains an assertion quite contrary to it, viz. Concupiscentia carnis &
peccatum est, quia inest illi inobedientia contra dominatum mentis; & pœna peccati est, quia red-
dita est meritis inobedientis; & causa peccati est, defectione consentientis, vel contagione nas-
centis. Contra Julian Lib. 5. Cap. 3. (h) Lib. 1. operis imperfecti. Julian. definit. Libertas, in ad-
mittendi peccati, & abstinendi à peccato possibilitate consistere ut liberum habeat alterutrum vel-
le & in suo pœre jure, utram suggestionis partem sequeretur id est, vel ardua aspera; virtutum,
vel demersa & palustria voluptatum.

2. The Pelagians maintained all *Infants* dying in their In-
fanoy to be saved (e) so doth Mr. T. P. strenuously in his *Sin-*
ner Impleaded p. 147. Chap. 3. *No truth shines clearer to me*
than this, that no man ever hath, or ever shall suffer eternal
death, for no other sin than that of *Adam*, it being actually
his sin, and but originally ours. To the same purpose in two
several Chapters.

3. They held all *Infants* to be innocent, to be harmless,
and without sin (f): so doth Mr. T. P. who having in his *Correct*
Copy, called them all *Babes of Grace*, p. 67. is in his *Philan-*
throp. Chap. 1. p. 7. and Chap. 4. 25, 26, 27. &c. extreme sharp
with me for maintaining them to be *sinful*, and *guilty before*
God, which his Conscience told him well enough, that I could
not understand of any other than of *original filth*, who was
never so mad, as not to believe *Infants* to be free from actual
sin, and comparatively to be innocent, when compared with
such as himself, or my self.

4. They introduced concupiscence and inclinations unto
sin into Paradise, and that before the Fall, without which, they
think the *Protoplasts* could not have fallen (g): And even just so
doth Mr. T. P. and that for the very same Reasons; see him
at large, *Philanth.* Chap. 4. p. 24, 25.

5. They placed the wills liberty, even after the fall, in an
absolute indifferency unto good or evil: without which, they
maintained the Essence of mans liberty to be lost (h), and so
doth Mr. T. P. in his *Correct Copy* p. 64, 65. insomuch, as he
saith, that he dares be no more inquisitive, why *God made man*
with such a freedom of willing, or nilling, than, why he made the
hand with those two muscles, whereof the one doth move to the
taking of a thing, and the other to the throwing of it away.

6. They (at least at first) maintained *Grace to be given according to works* (i): they allowed of no other Grace, than a meer Doctrinal or ministerial one (k): they liked of no *preventient Grace*, which did infallibly determine the will, *voluntatem secum rapere*, as one speaks, before the will hath determined it selfe. That Mr. T. P. doth, and muſt by vertue of his principles, maintain all theſe opinions, I ſhall have occaſion to ſhew elſewhere; for whoſoever is neceſſitated to defend the firſt, which is the worſt of them, he will never be able to forſake the reſt, but ſo long as he upholds his opinion of Election, *ex fide præviſi*, and that for the ſupport of it, he maintains *Correct Copy*, p. 69. that God *executes his Decrees in the ſame way that he decreed them*: and therefore as faith and perſeverance were the conditions of Election, which yet is the Fountain of all grace, before all time, then certainly, vocation and faith, and other graces, cannot be given without ſome Conditions in time, and what can they be, but for ſome good works of ours? And doth he not boldly enough expreſs in very many places of his *Sinner impleaded* eſpecially, where he ſaith, p. *Without our willingneſs to be drawn, all Gods drawing will do no good.*

7. Heathen Philoſophers and their performances, were highly magnified by them (l); even as they are by Mr. T. P. who books down *Socrates* for a ſubſtantial Chriſtian. *Sinner impleaded*, p. 12, who tells us, how admirable his *Arrian*, and others (as if they had been imitators of St. Paul) write about the Conflict betwixt the fleſh and the Spirit, *Ibid.* p. 38.

When our Mr. T. P. had longer hectorated about the forces of ſuch kind of external Auxiliaries of grace, then at length concludeth his long winded Diſcourſe, with this ſaying, *Sinner impleaded*, p. 366. This is the utmoſt of what is meant by Gods drawing, or conſtraining any man to obedience. (l) See about this, *Fanſenii Lib. Quart. Tom. Secundi per totum*: Of theſe Pelagius uſed to ſay, that *Solis Libertatis ingentia virtutibus & miſericordes crebro & ſuobii inveniuntur; & licet à fide alieni, abundant virtutibus.* Aug. Lib. 4. adver. S. Julian.

Theſe things conſidered, a mere ſtranger to him, would wonder he ſhould dare to write it over the ſecond time, after ſome juſt Correptory Correction given him for it *Corrept. Correct.* p. 39. that he never had any temptation to Pelagianiſm,

(i) *Proſper ad Demetriad. Gratiam contendent ſecundum merita hominum dari.* P. 134.

(k) *Aug. de grat. Chriſti C. 41. loquens ex Pelagianorum ſententia, Adjuvat (inquiunt) nos per Doctrinam et revelatorem ſuam; dum cordis noſtri oculos aperit, dum nobis, ne præſentibus occupemur, futura demonſtrat, dum Diaboli pandit inſidias, dum nos multiformi & ineffabili dono Gratie celeſtis illuminat.*

And it is extremely to be obſerved, that

of which he hath a great deal the more, for the good conceit which he hath of his natural *Antipathy* against *Pelagianism*, which, of any other in the World, is most suitable to corrupt and proud nature.

But no man in his right wits will wonder, first, either that Chap. 1. p. 9. *Phil.* he should tell us, that *Pelagius* was *Orthodox* for the main, he *meanes* for the *Articles* of the *Apostles Creed*, though by a very just consequence somewhere, *Austin* proves it against him, that he denies the very first Article of a Christians Creed, whereby he believes God to be the Maker of Heaven and Earth, and therein, to do whatsoever is pleasing to him.

And secondly, (as I have shewed elsewhere) as little will he wonder, that seeing as yet Mr. T. P. lives among Christians (as well as his Dogmatical Grandfathers the *Pelagians* did) that with them, and with as much heat and vehemency as they, he do now and then give some such excellent words to grace, (m) which would be sufficient to end the Controversie, if their mouths and their hearts would but keep pace together. And thus to his grosse and downright *Pelagianism*. Now as to his finer-spun *Semipelagianism*, or

(m) Besides what I have already set down. Corrupt. Correct. p.

§. 2. *Massilianism*.

It is most observable what *Austin* hath, de grat. Contr. Pelag. & Celest. cap. 7. multiformem & ineffabilem gratie illuminationem agnoscit: & cap. 2. admodum speciose pronunciat Anathema qui sentit, vel docet, gratiam Deo, qua Christus venit in hunc mundum peccatores salvos facere, non esse necessariam, & qui hanc conantur auferre poenas sortiuntur aeternas.

I write it again, and I will bide by what I said, that to any intelligent Reader, it is as plain, that he is guilty of it, as that his nose is in his face. And I shall prove him deeply drenched with it.

1. By the *Identity* of his and their chief opinions, about the matters controverted.
2. By the *Identity* of both their *Objections* against the *Orthodox*.
3. By the ridiculous shifts which he useth for the clearing of himself from *Pelagianism*, *Massilianism*, or *Arminianism*.

1. For the first: First, the *Massilians* did believe *Predestination*, or *Election*, to be founded on foreseen *Faith* and *Works*, (a) and this is an Article of Mr. T. P's Creed, *Phil.* 7. They be both agreed in that which is the Foundation-stone of all *Pelagianisme* (b); and the very *Trojan-Horse*, from whence all their other mischievous opinions do fall out.

2. They both believe there must be something in the parties *Elected*, to difference them from parties not *Elected* (c).

3. Both parties in the matter of *Predestination*, are only for *Conditional Decrees* against all *absolute*.

4. They be both for a general and an universal desire and will in God, to save all men *quantum in se*. So the *Massilians* (d) so Mr. T. P. *Correct Copy*, p. 20. *Philanthr.* Chap. 1. p. 21.

5. They plead both strenuously for *Universal Redemption*, (e) that a man may well wonder what was become of our Authours *wits*, *memory* or *Conscience*, when he is not ashamed to tell the Christian World. *Phil.* Chap. p. 9. that it was a part of *Pelagius* his *Herésie* to deny *universal Redemption*; and for this he quotes *Aug. Epist.* 106. whereas yet there is nothing so plain as that 1. the *Pelagians* and *Semi-Pelagians*, or *Massilians*, did most peremptorily maintain *Universal Redemption* in the full latitude of it.

2. They did most stiffly reject *Austins* Interpretations of *1 Tim.* 2. 4. & other places which they did use to produce for *Universal Redemption* (f).

P. espouseth after *Retraction*, *Correct. Copy*. p. 70. & 71. (d) *Prosper.* in *Epist. ad Augustin.* *Quantum ad Deum pertinet, omnibus esse paratam viam eternam.* (e) They maintained, that it followed out of *Austins* principles, *Object.* 9. *Gallorum & prima Vincentiana.* *Quod Dominus Noster Jesus Christus non pro omnium hominum salute & Redemptione sit passus.* (f) *Hilar. ad Augustin.* *Ind. est, quod illius sententiae expositionem, non eam quae à te est deprompta suscipiant, id est, ut non omnes homines salvos fieri velit, & non eos tantum qui ad Sanctorum numerum pertinebunt, sed omnes omnino, ut nullus habeatur exceptus, ut ait Prosper Carmin. de ingratis.*

3. I dare be bold to say, that in all the *Epistle* 106. of *Austin*, there is nothing which looks this way; but that rather *Pelagius* in the Council of *Palestine*, was forced to renounce some-

(ab) *Pelag. in c. 9. ad Roman. Quos praevidit conformes futuros in vita, voluit ne conformes fierent in Gloria. Et apud Aug. dilucidis verbis asserunt Pelagiani Lib. de praedestinat. Sanctor. c. 18. praesciebat ergo Deus, qui futuri essent Sancti, & ideo eos ante mundi constitutionem in sua praescientia elegit &c.* (c) The very error which *Austin* was in, before he retracted it. *Lib. 1. Retract. in c. 23. and which Mr. T.*

thing that is quite contrary to *Universal Redemption*, as viz. first, that *Adams sin* did not hurt him alone, but all *Mankind* (g).

(g) *Eam Gratia formam inducunt, quâ cunctos vocet illa quidem, invitetq; nec ullum prateriens, studeat communem asserere salutem omnibus, & totum peccato absolvere mundum.*

*Massilenses, apud Pro-
sper. in Epist. ad
Augustin. Dei
auxilium com-
mendantes sive
per naturalem,
sive per scrip-
tam legem, &c.
homines uni-
versaliter vo-
cari statuunt.*

(i) *Hilar. ad
Augustin. Tam*

forte homini à peccato relicta esse voluntatem, quâ vel contemnere quis valeat, vel obedire. Et inferius dicunt; Caterum quicquid libet donatum sit prædestinatis, id posse & amittere & retinere propriâ voluntate. Cassian. Col. 13. Manet in homine liberum semper Arbitrium, quod Gratiam Dei possit vel negligere, vel amare. Vitalis apud. August. Epist. 107. Quo si velimus fiat opus; si autem nolimus, nihil in nobis operationum Dei valere faciamus.

2. That some *Infants* dying in their *Infancy*, were damned, even (as then the Tenent of the Church was) all *Infants* dying before Baptisme.

6. Both parties do grant *Grace sufficient* to all; to those without the Church, as well as to those within the Church: inso-much as that our good *Author* tells us *Sixer Impleaded*, 273. that the damned in Hell might have kept themselves out of Hell, by that assistance of grace which God had given them.

7. They be both against all *efficaciously* working and *prædetermining Grace*, which is not lyable to be *accepted of*, or refused at the pleasure of mans *versatile free will* (i). And therefore they do both devise: First, a certain kind of *Congruous* grace which at certain *Critical times and seasons*, (to use the phrase of our *Correct Copy*) is adopted to intinate it self into the will, when the will is in a fit posture for the recei.ing of it. Secondly, A grace (whatever in words they may sometimes for the declining of envy say to the contrary) which is attendant on the will, rather then preventing the motions of it; not subduing, or conquering the will by effectual prædetermination to it self, but rather being subject to the will, & by the will made use of, for special purposes, as our *Author* talks, *Phil. Chap. 1.*

p. 83.

Thirdly, No other grace for subduance, than what was granted to *Adam* in innocency, before his fall. Thus from *Adams* fall from the *Grace* which he had Mr. T. P. argues for the total and final fall of Saints, since the first fall. *Correct Copy*, p. 65. who yet by Christ have received a grace of another nature, then ever *Adam* had before his fall, as I have shewed, *Corrept. Correct.* p. 220.

Fourthly. They by consequence, must needs both overturn all *special* or *discriminating* grace, as plainly as ever Mr. T. P. did, when he uttered those words, which out of a true

Manu-

Manuscript of his, I transcribed in my *Corrept. Correct.* p. 31. that *when two are equally called, (k) whereof the one converts himself, the other miscarries, 'tis not God, but man that puts the difference.* Now that Mr. T. P. is as deeply guilty as ever any *Mossilian* was of suspending all the operations of grace upon the motions and Elections of mans free will, let not my *Collections* but his own *Signal* words scattered up and down in his *Sinner impleaded*, determine p. 250. *God indeed doth persuade us to what is good (and that very strongly) but so as to leave it to our election* p. 257. *When we are working according to Gods Impulsions, we have the liberty to work against them,* p. 296. he doth most clearly teach us what the force is of that *prevenient subsequent exciting special Grace*, which in words he doth to extoll, p. 83. when as he tells us, that by the first helps of Grace, we can desire him if we will. By virtue of the second, we can obey him if we will. And by virtue of the third, if we will we can persevere in him. And what jumps just with that of the *Pelagians*, whose Maxim it was, *Aug. Lib. 5. Contra Pelag. Cap. ultim. Hominem sufficere ingenitis sibi moribus dare leges.* 297. All the *Courtesie* (if I may so call it) which God requires at our hands, is that we will open, when he knocks, &c. 297. §. 7. Our virtue is almost as natural to us as our passion. 298. Our task is no harder then to chuse the good. And goodness (we know) is the proper object of our Appetite, p. 364. Though it is wholly from him, that we are able to go to him, yet he expects we should be willing that he should make us kind (l), p. 365. And to wind up all in his own words,

*crimen oritur. Ex Lib. de prædest. & Reprob. Quod hic sequatur & perseveret, Causa vera ac propria est libertas arbitrii auxilio divino instructa. † This is just such a Grace as C. Jansenius obtrudes the worst of Jesuites, which C. Jansen. Tom. 3. p. 108. negare non possunt eam esse talem, juxta sententiam suam, quam Deus relinquat in libero voluntatis arbitrio: quam per liberum arbitrium deferere possit: esse adiutorium, quod ille cui datur d. ferat cum velit, & in eo permaneat si velit: quo fit ut habeat homo justitiam si velit, sed si velit etiam deferat: per quod possit permancere si velit &c. (l) So the *Mossilians* H. la. Epist. ad Ang. Ad hoc tantum liberam esse debant voluntatem ut vellet aut nollit admittere medicinam. Qui in Africanâ Synodo Anathemate percussi sunt Conc. Arausic. c. 4. Si quis ut à peccato purgemur, voluntatem nostram dum expectare contendit, & resistit ipsi Spiritui sancto. The true Grace of Jesus Christ is quite of another strain. Prosper Carmin. de ing. aris.*

*At ve o omnipotens hominem cum Gratia saluat,
Ipsa suum consummat opus: cui tempus iger di
Sem er adest, quæ gesta velit: non moribus illi
Fit mor, non causis anceps suspenditur ullis.*

(k) which words he never borrowed from famous P. Moulin of France, but which possibly, he may have borrowed from Molina, the Jesuite, or from Lessius Lib. de grau. efficac. Quod ex duobus similiter vocatis alter oblatam Gratiam acceptet, alter respiciat, recte dici potest, ex sola liberæ provenire: non quod is qui acceptat solâ libertate suâ acceptet sed qui ex sola libertate illud dis-

Ibid. p. 365. Gods love constraineth us indeed (as S. Paul speaks) but with so easie a violence, that without our willingness to draw, all his drawing will do no good. He doth not physically, but only morally constrain us, so as to leave us the use of all our faculties; and more especially, of our wills. I may then, I think, be safely allowed to conclude, that there is an Identity of Opinions betwixt Mr. T. P. and the Massilians: and withall, it will be most fitting, that Christian Readers should learn from C. Jansenius, that stupendious defender of true Christian Grace, (unto whom my self, nay the whole Christian World, I believe even to long as there will be a World, will be beholding for the greatest and stateliest Monument that ever was written against Pelagianism) how pernicious Massilian Doctrine is;

(1) Si arbitrium hominis post lapsum ita liberum est, ut cum primi hominis et Angelorum stantium Auxilio sine quo non posset adhuc Credere, sperare, facere mandata, et perseverare, si velit & non Deus in ipso per Anxietatem quo operetur ut velit in quascunq; sese facies verterit, Lessius, Molina, Vasquez, & quotquot ista opinione praecipue sunt, nunquam efficient quin invicem Augustinus illatus sit, Ergo Liberi arbitrii vires integrae sunt; Ergo contra Augustinum Liberum arbitrium non est amissum; ergo peccatum originale non violavit Libertatem; Ergo non est peccatum originale, quia per illud solum natura humana universim labefacta est; ergo Christus gratis mortuus est, quia per naturam est est Justitia: Ergo non est mortuus, ergo non est incarnatus. Ecce quod nos ducat Catena illa perditionis, ex quocunque Dogmate Pelagiano, vel extrema .c. tenui fibrâ dogmatis religetur. C. Jansen. in suo Parallelo Tom. 3. p. 1111.

for then, as he infers well, (1) Liberty of will is not lost, Ergo, Original sin hath not violated Liberty: Ergo, there is no original sin; for by that alone, humane nature is universally debilitated; Ergo, Christ died in vain, for righteousness is by nature: Ergo, he died not; Ergo, he is not incarnated. Behold. whither the Chain of perdition, by what small fiber soever of any kind of Pelagian Doctrine it be but tied, drawes! And as Doctor Taylor, man may suspect but too high in Mr. T. P.'s Books) hath already swallowed most of the former sequels in his Book against Original sin; even so I may fear, that at last they may both swallow the latter sequel too. The Lord be merciful unto them.

retur ut velit in quascunq; sese facies verterit, Lessius, Molina, Vasquez, & quotquot ista opinione praecipue sunt, nunquam efficient quin invicem Augustinus illatus sit, Ergo Liberi arbitrii vires integrae sunt; Ergo contra Augustinum Liberum arbitrium non est amissum; ergo peccatum originale non violavit Libertatem; Ergo non est peccatum originale, quia per illud solum natura humana universim labefacta est; ergo Christus gratis mortuus est, quia per naturam est est Justitia: Ergo non est mortuus, ergo non est incarnatus. Ecce quod nos ducat Catena illa perditionis, ex quocunque Dogmate Pelagiano, vel extrema .c. tenui fibrâ dogmatis religetur. C. Jansen. in suo Parallelo Tom. 3. p. 1111.

§. 3. The same Objections.

As for the Identity of the same Objections against the Orthodox, Reverend, and Learned Doctor Reynolds, hath in his
Learned

Learned Letter said very much to this (unto which I remit him): this also hath been abundantly cleared by my self, as up and down my whole *Corrept.* So by way of answer to his *Decas chorde* of Arguments, *Corrept.* from p. 156. & inde. So that it will not be needful to draw over the same Saw again: for else it would be most easie to prove, that his objecting of Stoical fate, (a) of *Maxichaisme*, (b) Coaction, or inforcing of the will (c), making God the Authour of sin (d), maintaining, that he makes men only to damn them (e), of blunting the edge of all Ministerial Christian Exhortations and *Corrept.* (f) of making men listless in the practice of holy duties, (g) of driving men either to despair or presumption (h), of objecting Fathers, whether Latin or Greek who lived before *Austin* (i), and so before the Controversies were up: I say, but for the avoiding of needless Repetitions, it were easie voluminously to prove, that all his Objections against us, are fetched out of *Massilian Armouries*, before Mr. T. P. was able to say any thing, for, or against *Prædestination*.

(a) *Faustus Rheg. Lib. 1. Inter gratia vocabulum absconditum est fatale decretum.*

(b) *Prosper ad Rufin. Tantæ pietatis viro (viz. Augustino) paganorum & Manichæorum adscribitur impietas.*

(c) *Faustus Augustinum in-*

teremptorem Liberi Arbitrii, quia in alterutram partem omnia ex prædestinatione statuta & definita esse pronuntiat. Lib. 1. c. 4. (d) Quod hæc sit voluntas Dei quod magna pars Christianorum Salva esse nec velit nec possit, object. 12. Galor. Quod velit Deus, ut magna pars Christianorum à fide apostaret. (e) Object. Vincent. apud Prosperum Quod Deus Majorem partem generis humani ad hoc creet, ut illam perdat in æternum. (f) August. Lib. de dono persever. c. 15. Neminem inquit posse correctionis stimulis excitari, si dicatur, Ita se habet de prædestinatione definita sententia. (g) Removeri industriam, tollique virtutes, si Dei consilio humanis præveniat voluntates, Prosper ad Aug. (h) Faust. Lib. 1. c. 11. Illustres viri per quietem, & concordiam coronantur. (i) Faust. Lib. 1. de Lib. Arbitrio. Quis non desperet quæ præfinitis violenta damnavit, obstinationem suam vetustate defenduat. Prosper. ad Aug.

This being thus dispatched, I trust he will not put me upon any task, of proving his *Arminianism*, which any body who having read Mr. T. P.'s. Book, and who hath but heard any thing of the *Quing-Articularian* Controversie, will easily do without my help, and be able to tell him, that by the like scornful Jeare, by which he labours to lessen his *Arminian Guilt*, Chap. 1. p. 12. when he saith, *The vulgar sort do take Arminius to have been some foul Monster, though they never yet learnt whether that Monster were fish or flesh, or from what part of Africa the thing was brought*, any man might be enabled to

put

put off the foulest Crimes which they can be convinced of. The vulgar have as little acquaintance with *Ebion*, *Cerintus*, *Arrius*, or with *Socinus Vorstius*, of late, as with *Arminius*, and ergo belike it may be lawful for any proud wanton wits, to vent their Doctrines among them.

§. 3. His ridiculous shifts.

3ly. I proceed to the third thing mentioned, to his ridiculous shifts, for avoiding of the charge of *Pelagianism*, and *Massilianism*, *Arminianism*. Ridiculous shifts did I say? I said true, but I mean to his crafty *Insinuations*, to his more Intelligent *Profelytes*, of what he most cordially likes and evidenceth by his so idle a dislike, which he testifies in his seeming leaving of them.

First, *pro forma*, (for the avoiding of clamours which might disturb his *Cryptick Interest*) he powres forth some *lug-words*, some very hard words against them, when p. 8. he saith, *I might as well have called him (a Presbyterian, or a Quaker, an Anabaptist, or a Witch) as either a whole, or a half Pelagian. Quid verba audiam facta cum videam?* It is hard by words to fence off deeds.

Secondly, p. 10. he gives us a large account of the *Antidotes* which he took against *Pelagianism*, &c. errors as he saith, which he never had *so much as any inclination to*, nor so much perchance as his fore-father *Adam had without sin, and before sin, unto all sin*. Phil. Chap. 4. 24. out of the *Canons of the great Council of Carthage*, *Prosper ad Demetraden*, the *Arausican Canons* which if any body will but be pleased to perule after him, especially those of the *Arausican Synod*, as they are *verbatim* set down by *J. Latius. Lib. 2. de Semi-Pelagianis. Cap. 12.* it will be easie for him to perceive how much *Mr. T. P.* did read without heeding, and how sick the man is still of *Pelagianism* and *Semi-Pelagianism*, notwithstanding all the brags of his *Sanity*.

Thirdly, He highly commends all the three parties which he forsooth recedes from *I. Pelagius*, p. 9. for being *Orthodox as to the main*, he means as to the *Articles of the Apostles Creed*; And yet it *Pelagius* his Doctrines may but be judged of, by those

Those fragments and Transcripts of his Writings which are represented to us by Hieronym. or by Austin, never was Mr. T. P.'s. dear Saint Socrates, St. Hierocles, and a number more (whom he may do well to remember, he defended once against me and some others at Dayntree, at dinner, to be Sainted in Heaven) more substantial Heathens than Pelagius was, in the first place (if he will allow me so to English it) the first face and publick representation of his Doctrine (a).

(a) De his, vide fuse, f. Lat. lib. de Pelag.

2. The Semi-Pelagians, or Massilians he commends, p. 9. Ibid. for being men of admirable life, and of such Authority in the Church, for their sanctity of life, that very few durst contradict them. And who I trow will be so simple, as to think that Mr. T. P. in the repute of many so like them, will in any material matters, recede from them? It were not fit we should be so uncharitable.

3. Jacobus Arminius is counted fit to be preferred above Mr. Calvin, for admiring of lost Melancthon: he is to him the famous professor of Divinity in the University of Leyden, in nothing culpable but for being (as he thinks) a Presbyterian in the matter of Discipline, but else so tarr excelling the Divines of that Sect, in exactness of Learning as well as life, that we may say, he became Melancthon's Convert.

*Urbem quam dicunt Romam (said the fellow), Melibæe, putavi
Stultus ego, huic nostra similem, &c.
Sic canibus catulos similes, sic matribus hædos,
Noram, sic parvis componere magna solebam.
Verum hac tantum alias inter caput extulit urbes, &c.*

Virg.

Belike all the lustre of Learning and true sanctity in L. Danaus, in both the Trelocatio's, in Fr. Junius, Gomarus, his predecessors in that Chair, were all but mere Cimmericall darkness, when compared with the superexcellent radiancy of I. Arminius Cui par est nihil, est nihil secundum. Dii immortales (ait ille) homo homini quid interest?

Thirdly, He spends full nine pages, from p. 8. to 17. to prove me to be with him like some Simeon or Levi, guilty of Pelagianism, Massilianism, Arminianism.

F f

Ansiv.

Ans. And yet first in none of all his many trim Arguments doth he prove any thing against me, or any that hold with me, that looks that way; only he huddles up together a great many common things which I may seem to hold in common with them, which no wise man ever accounted to be *Pelagian*, *Massilian*, or *Arminian*; were the things which I did, and have since objected against him, no neerer to *Pelagianism*, &c. Let him believe that some folks have eyes to distinguish betwixt things that differ.

3. Suppose he had proved me never so guilty, well might that have evinced me to have been an unfit person to object these *Crimes* to him.

Turpe est Doctori, &c. but how would my concurrence with him in these evils, have proved him an innocent, unless he would Poetically have concluded it by a *Solamen miseris socios habuisse fideles*.

4. But if any yet will after all his Arguments, think me a whit the more accessory to *Pelagianism* &c. I will promise that man, that I will pray for him; but he shall have my honest word for it, that I will never dispute against him.

5. Because among 16. Arguments from p. 12. to 17. he posts up two in the fore-front, as pretty ones as any are in all his pack; it is not amiss to bestow a little *Corrept. Correct.* upon them, and then to give the *ingenuous Reader* leave to bestow as much more upon all the rest of their like, as they do deserve, p. 12. then he saith, *First*, That J. *Arminius*, was plainly a *Presbyterian*. and so is Mr. Barlee so am not I.

Ans. 1. *Arminius* was so very a *Presbyterian*, over the left shoulder, as they say, as that principally by his means, not only many *Presbyters* were put down, but even *Presbyterion ipsum*, the *Presbytery* it self was for many years together clapped under hatches, and by *Proclamation* of his great ruling *hooghe mogende*, it was become at least *scandalum magnatum*, so much as to mention the names of the *Deputies of Synod*, *Classes*, or *Consistories* (b).

2. Unless with a wild fry of a Company of frantick *Sectaries*, he will conclude *Presbyterians* and *Pontificians* to be Brethren; it is well known, that among his *Disciples*, with whom

(b) About this, see at large, *præfat. ad Synod. Dordracen.*

whom he durst be bold, he would call *Belg: de Paus syne broeder*, the Pope his Brother (c), and I never yet heard of Presbyterian, who cryed Brother Pope; but I know more of them, who cry out upon the Pope. *Ibid.* p. 12. Next he taught and believed, that the T^d *missi* doth justifie, so I suppose doth Mr. Barlee, so do not I.

(c) Guil. van. Roggen in Libr. Belgico.

Ans. 1. He might have supposed the quite contrary of me, if he would but have read my words, which I set down to the contrary, *Corrept. Correct.* p. 20.

2. He is not so Orthodox as *Arminius* ordinarily was thought to be; for Mr. T. P. requires works, as well as faith, to Justification (d).

Fourthly, Whilest for declining of Envy, he would ever and anon seem highly to value St. *Austins* Writings; yet to any intelligent Reader, he doth as manifestly debate them, as almost any *Pelagian*, or *Massilian* could do, and that more ways then one.

(d) *Sinner im-pleaded*, p. 332, 333, &c.

First, Whilest as I have shewed at large already, *Corrept. Correct.* p. 126. (e) 127. &c. he would have some shadow of Reason from his *H. Grotius*, to be preferred above the Judgement of several *Oecumenical Councils*, the former judging him most unfit to umpire in the *Pelagian Controversies*: the other judging him, among mere men, since the Apostles, most fitting.

(e) *Correct. Copy.* p. 28.

Secondly, Whilest trumpeting out the same *Grotius* his prayles, p. 28. calling him the wonder of this age; his *magnum ingenium* indeed hath proved a *Prodigium* to the Church. *Uti olim Origenis ingenium fuit Ecclesia Sacramentum.* Much more of the next for his profoundness of Judgement as well as Learning, he tells us, that *Austins* Writings are not reconcileable to himself: and yet Mr. T. P. may by this time know, that that stupendiously industrious, *C. Jansenius Episc. Sprensis* hath so fully done that in no lesse then three great Volumes; but especially in his second and third, as that no body need, or will henceforward question the facility of this, but obstinate Jesuitical Retractories.

Thirdly, there is nothing so familiar with Mr. T. P. as to retract *Austins* Retractations, and to maintain, that his first

(f) Phil. 76.
78. &c. p. 10.
&c. alibi.

Writings are to be preferred above his latter, that about the matters in debate betwixt him and the Pelagians, he and they must be judged by the Fathers before him, who all, as I have told him, say little or nothing, and could say as little as may be in these matters (f). *Ante Pelagium exortum securius loquebantur Patres.*

Fourthly, To an Objection of mine set down in my *Corrept. Correct.* p. 186. of his mistaking of Pelagius his words, which he had set down instead of *Austins*, *Correct Copy*, p. 44. and against which saying, *Austin* disputes in no lesse then a whole Chapter, and beyond it, he Answers not a wise word, but passeth it wholly over in silence.

Fifthly, *Phil.* p. 8. he delivers it peremptorily, that *St. Austin* was a Bishop, when he wrote to *Simplician*.

Answ. 1. *Bellarmino*, as great an *Antiquary* as *Mr. T. P.* delivers the contrary, viz. that he wrote to him whilst he was a Novice, *Lib. 2. de grat. & Lib. Arbitrio Cap. 15. S. August. cum scripsit Libros ad Simplicianum adhuc juvenis erat neque multa invenerat in hac difficillima questione, qua postea majori diligentia investigavit.*

(g) *August. de bono persever. Cap. 21.*

2. *Austin* speaking of this Writing himself, saith indeed, that it was wrote *initio Episcopatus sui*; but withall, he saith, that it was done, *antequam Pelagiana heresis appareret*; indeed in the beginning of his *Episcopacy*, but before the apparition of the *Pelagian Heresie* (g).

3. Let it have been wrote when it will, there is nothing so manifest, but that as I have proved *Corrept. Correct.* p. 186. and could do, if need were, by many more proofs, *Austin* hath retracted several places of what he wrote, *ad Simplicianum*. But so much the fitter for *Mr. T. P's.* palate, who learns out of *Austin*, *ordine retrogrado*, by going backwards.

*Tres mihi conviva prope dissentire videntur
Poscentes vario multum diversa Palato.*

§. 4.

After all this, is any body likely to be moved by what he sets down, Chap. 3. *Phil. 83* where he sets the *best legg forward*, in commendation of *special Grace*: A trick, which for any thing I know to the contrary, he may have learned from the often-named Dogmatical Predecessors of his, whose way it was ever to give *Grace* good words, when they were any thing hard put to it by their adversaries; (a) for else, who that hath read any of his other *Writings*, or what he hath up and down in this, p. 19. p. 22. &c. especially p. 19. & 22. can without *infatuation* believe, that there is any more agreement betwixt the *seeming* good words which he gives here, and the real bad *meanings* which he doth express else-where, then there is betwixt *Harp* and *Harrow*?

(a) See Cor-
rept. Correc-
t. p. 38. Hil. ad
August se a-
bominari &
damnari te-
stabantur Mas-
silienses, si
quis quic-

quam virum in aliquo remansisse, quoad sanitatem progredi possit, existimaret.

First, Here we have *Jesus Christ*, and all other *Graces* in *Him*, all given by *God*, by a certain, absolute gracious *Decree*: all if we may believe him, and can understand things not to be understood, *sallying* out of the *Conditional Decree* of *Predesti-
nation*, founded upon *præscience* of what we should *believe*, or *disbelieve*, *pract* se or leave unpractised; but this is nothing, but to peak *Daggers*, and desperate *Contradictions*. The true opening of this grand *Mystery* any way looking towards a re-
conciliation of these otherwise *irreconcilables*; is that he must say with his Brethren the (a) *Arminians*, either first, that *Gods* decree of giving *Jesus Christ*, and all other *graces* in him was *absolute*, because it was by virtue of his *Counsel* and *Will* a-
lone, upon what *Conditions*, whether of *legall obedience*, or of *Evangelical faith and obedience*, he would bestow all *Graces*.

(a) J. Armin.
Exposit. on
Rom. 9.
Acta Synod.
Remonstrant.
Artic. 1.

Deus consiliu-

ere voluit Mediatorem, qui pro peccatoribus omnibus moreretur & sic Jus acquireret ad salutem & vitam certa lege isdem conferrendi. Decrevit Deus; ut omnes illi qui in illum Redemptorem crederent, & credentes ad finem perseverarent, servarentur; alii vero damnarentur.

Or 2ly, rather, as Mr. T. P. in a true genuine manuscript of his expresseth himself, Gods Decree is *absolute*, because p. 6. of the *Ms.* He chose us to be all visible members of his Church, by an *absolute Election*, he absolutely and of free Grace, called us to the means of salvation. I will leave it to any good Christian Conscience to judge, whether that deserve to be called an absolute certain gracious Decree, whereby the means of Grace are indeed made certain, &c. but the Grace to be obtained by those means is left uncertain; for so he saith in the very next words of that *M.S.* he chose few of those visible members to be *mystical members of his Church by conditional Election*.

Secondly, Here we have (as he saith) *pleading for special Grace, properly Grace, because gratuitous and free, &c.* where-as elsewhere, as we have abundantly seen,

First, all is *suspended* upon the motions of *mans free will*. That must be the *Concausa*, the social cause with Grace, if not as in true reckoning it will be found to be at last, the *Primum mobile*, the first mover, p. 19. *It is the liberty of the Will, and the Cooperation of Grace, as the Sword of God and Gideon.*

(b) Sinner im-
pleaded p. 251.
&c. If it did
not lie in the
believers
power to live
like an Infidel,
(which we
find by daily
and sad expe-
rience) and in
the power of an
Infidel (by the
assistance of
Grace) to turn
believer; the
former could
not be punished

2. Elsewhere, as at large he disputes it out (b), and as by his quoting here of *Math. 13. 12. habenti dabitur*, according to his and the *Arminian* way of understanding that noted *Scripture*; all this free *special Grace* depends upon mans good husbanding of his *Talent*, which all men have received, by receiving of their *natures*; for so do both they, and the *Massilians* explain this matter (c). It is with them forsooth, *special Grace, gratuitous &c.* for the first, God freely bestowes a power on nature, to obtain Grace when it will (d).

2. For that God since the fall, did either leave in, or put into all mens natures. certain powers of complying with grace, when that should but gently move, stir up, and breathe upon those powers (e).

for Apost. cy, nor the latter for obduration. (c. d. e.) Prosper excerpt. à Gensen. Ideo ipsos fidem ad Deum retulisse, quia ab ipsa sit creata natura, cui rationabilem inseruit voluntatem, per quam unusquisque & credere & non credere in sua habeat potestate. Sic Massil. in Epist. Hilar. ad August. Nec de hac fide posse dici: quid habes quod non accepisti! Cum in eadem natura remanserit licet vitiosa, quæ prius sana ac perfecta donata sit. Et in alio ibid. Loco: Consequens putant exhibendam ab eo fidem, cujus natura id voluntate Conditoris concessum est.

§. 2. He must not think to evade these palpable crossing shins, which himself, either first by saying, that it is God that makes the difference, as well as God that chooseth, and this he repeats often; for 1. Besides that it is unintelligible, and unexplicable how that Decree should give us our difference of being in Christ, &c. which supposeth the difference of being in Christ, persevering in Faith, and all Grace to the end, &c. before the Decree of Election be made, Phil. p. 7. Correct. Copy. p. 69.

2. He in Congruity to his principles hitherto held out, will not be able to understand it, but that God makes the difference, not by vertue of Gods giving that gift of grace, but by vertue of our receiving of it. And then it is not he, but we, that make the difference, though by some power given unto us by him.

Or else secondly, by speaking against me, something more chubbidly, that it doth argue a strange shortness of discourse, if Mr. B. doth mean, that because Mr. F. P. doth maintain an universality of Grace, that therefore he doth maintain an Equality: whereas he should know, that *gradus non variat speciem*, More or lesse, will never be able to alter the kind of Grace. If the Elect for kind and substance receive no other Grace, than the Reprobates, (as C. Jansen. (f) had well observed) let the degrees thereof, have as vast a disproportion, as one hath to a thousand, yet it will never appear to be the special discriminating Grace of Christ.

(f) In paralelo ad Tom.

3. Pulsâ istâ gratiâ quantumcunque magna in

voluntate, nunquam in æternum sequetur actio voluntatis, nisi voluntas ultro ei det manus, atque ad agendum se determinando velit. Ipsi igitur non gratia est illa causa quæ facit. facere, &c. Sed quæ potentiam voluntatis ex actu primo in secundum extrahendo, ex non agente agentem facit. Gratia vero instar habitus accomodando sese nutui voluntatis, instar pedissequæ, sine quâ non feret, imperatricem suam sequitur. Itaque quemadmodum si quis calamo aureo scribit nequaquam auro vel calamo; sed scriptoris voluntati scriptio attribui debet: ita, si quis per talem Gratiam credit sperat aut diligit, non tali Gratia, sed voluntatis nutui tribui debent, &c. plura sæpe alibi in eandem sententiam.

§. 3. And all this before he is well aware of it, Mr. T. P. upon the place, or very near it, doth unwarily grant us, *Ita forex prodit se proprio indicio.*

First, Whilest that speaking of perseverance, a special Grace indeed, if he had but the right notion of it, he saith of it, that it is a *special Grace of perseverance to every one that doth continue and abide to the end*; which is most true, but nothing to the purpose of *special Grace*, because it will hold true of any body as well as of the *Elect*, if he do but persevere.

Secondly, Whilest p. 48. §. 23. he saith, that he cannot endure to be of their leaven, who do arrogate a Saviour wholly, and only to themselves, nobody advised him to that degree of supercilious arrogance; but if he would but acknowledge, that by vertue of a peculiar gracious Decree, and by vertue of the Collation of some peculiar Graces, which can only be had from the sufferings of Christ for the *Elect* alone, they did receive such Graces, as none besides themselves do, or can do by vertue of their free wills; all that dispute about *special Grace* would be at an end, which else doth, and must remain. And to shut up all this Discourse, is it possible for any body to believe, that if Mr. T. P's. notions of *special Grace*, were any thing *Orthodox*, and *sound*, he could or would so wholly oppose those who do agree in the same notions with him, and who do as much as himself oppose all force and Coact on of the will properly so called, as working on it as upon a *block*, or a *brute Engine*? as I am sure that my self do, and all my venerable Masters, with whom he upbraids me.

§. 3.

§. 3. To what he hath for the proving of himself to be a genuine Son of the Church of England, in his Sect. 4. from p. 17. to 21.

Ans. for the proving of this, he holds on in his wonted course; for first, to all that which I had produced from the *Articles of the Church of England*, to the current received *Expositions of her chief Doctors*, &c. (a) he returns nothing but a jeere,

(a) See down
by me Corrupt.
correct. p. 18.
& 93, 94,
&c.

jeers, viz. p. 10. l. 7, 8. that I am emboldened with the suffrage of such as are of my opinions, (or rather, of such whose opinions I am of.) Well! let him take it which way he will, I am sure,

1. They were no mean, or obscure names in the Reformed Church of England, no uncertain *יְהוָה* but men of the greatest renown in the Congregation, very Masters of the Assembly.

Eccles. 12. 11.

2. By whom, when I gather suffrages for my opinion, should I be emboldened, but by men who are of my opinion? should I prove it by men who are against me? p. 17, 18, 20. He bespatters, *al* as slanders his own Mothers Sons, his Brethren; yea many of them old enough, and wise enough to be his Fathers; for their being no members of the Church of England: and that because forsooth, they have turned from the Rituals of our Mother Church, and that just at such a time, when as by men of renown, when a storm was up, they were justly thrown over-board, as Commodities, which ever since the Reformation were by some of her severer Sons (b), yea Fathers too, (c) as I could show, (if need) were accounted *proprio nomine noxia*, and by most of her wise and mildest ones, were at best but reputed to be *tolerabiles ineptias*, (d) tolerable fopperies, to use Calvin's (e) phrase about them.

(b) Travers, Cartwright, Brightman, Parker, Ames, &c.

(c) Bishop Elmar, Bishop Comper, Archbishop Grindal, Dr. Humfrey, &c.

(d) All the men of Mr. Sprints Cassandrian way.

See his English Cassander. Dr. Burges his Plea for Ceremonies, &c.

(e) *Epistola quadam ad Ducem Sommer set. Protest. Regis Edwardi 6. (f)*

Thirdly, He huddles up a Company of Authorities, p. 19. taken from the Catechism, publick Liturgy, and several Articles, among the 39. Articles of the Church, &c. but he sheweth not how they make for him, but leaves it only for every man to collect it as he can; and this he doth only upon the credit of one, and but one Dr. Overall (who before in the chief point, upon which all turns hath been proved to make against him) and of one Mr. Playfer his Analysis of the seventeenth Article, and of an odd kind of writing, which Chap. 3. 96. 97. he calls an *Hist. Narration of the judgment of the most learned and godly English Bishops, holy Martyrs, and others.*

Unto all which it may serve turn in short, to say, first, that the 4. Articles, the 2d, 7th, 15th, and 31. which he produceth for Universal Redemption, speak nothing at all for it, in the sense wherein he maintains it. The phrase of *Christs dying for all the sins of the whole world*, which is dropped once and but once, *Artic. 31.* will never evince this, as hath been shewed already (f) and shall be shewed more hereafter.

2. The 10th Article which he quotes for the *Liberty of the wills Co-operation with Grace*, he understanding it, as we have heard out of him, as he doth, of the wills *Co-operation with Grace*, before the *Grace of Regeneration received*, it makes as much for him, as that which is directly against him. The Article saith, *We have no power to do good works, pleasant and acceptable to God, without the Grace of God preventing us, that we may have a good will, and working with us, when N. 6. not before we have this good will.* The 16th Article being, as it is plain, made against the old *Novatians*, or *Catharists*, and the then *Anabaptists*, who revived their errors, which was, that a Child of God after Grace received, could not fall into any enormous sin, it makes nothing at all for that *final and totall*

(g) Phil. Chap.
4. p. 13.

Apostacy of Saints, which he maintains (g); for the Article as it is for the falls of Saints, so it pleads too in the next words for their rising again, *by the Grace of God, we may rise again, and amend our lives.*

2. If he would have a more elaborate and particular Answer to these trifling Objections, he may do well to fetch it from Reverend Dr. Twisse in his Confutation of Dr. Jacksons vanities, who there doth it profoundly and soundly, as well as very merrily and facetiously (h).

(h) Discovery
of Dr. Jacksons
Vaniities, p. 507.
per totum sermone
Cap. 15.

Horat. *Omne pulit punctum qui miscuit utile dulci.*

3. If Mr. Playser by his accurate Analysis should attempt out of the 17th Article to extract Mr. T. Ps. conditional Election, founded on præscience of faith and perseverance, which by that Article, are plain enough made gracious consequents and fruits of Election, and not antecedent conditions to it, I should dare (and so will many more with me) to call that his Analysis not an accurate Analysis or Resolution of the 17th Article, but rather a professed Dialysis or dissolution and dissipation of that Article.

4. As for the Historical Narration which he talks of;

1. If my memory fail not many years agoe, I remember to have read an *Arminian* piece under that Title.

But 2. By what Mr. T. P. relates out of him, p. 97. about *Pelagius* his Opinion, it seems to have been drawn up by some sorry *Goose-quill*, who was altogether a stranger to *Pelagius* his

opi-

opinions, which in the point of *Universal Redemption*, was just the same with his own, and of that of Mr. T. P's. as hath already been proved in this Book, and else-where (i).

4. But once at last to put it past all doubt, that he belongs to any Church, rather then to the *Church of England*, I shall once for all leave it to the free debates, and Resolutions of all true hearted *Protestants*, whether Fathers or Sons in the *Church of England*, or of any other true *R. formed Protestant Catholique* in all *Christendom*, in the tear of God, to determine to what Church he belongs? who first professeth to dislike the Doctrines of *Martin Luther, Zuinglius*, p. 19. & p. 13. *John Calvin*, &c. when as no sort of *Protestants* oppose them all three: and when as it is well known, they were all three with great applause, magnified by all the Arch Bishops, which ever our English Church had (k), unless it were by the very last of all; nay, when for the very Doctrines which T. P. opposeth, they gained a great Testimony from those without, I mean from the better sort of the Church of *Rome*, in the very Council of *Trent*, though these Doctrines of theirs were much opposed by the sordid flattering *Claw backs* of the Court of *Rome* (l).

2. Who inveighs against *Protestants*, Papist-like (m), under the name of *Solifidians*, for maintaining *Justification by faith* in Christ alone, though withall he knowes, that they maintain faith justifying not to be a dead, but a living faith.

Prædestinatione & Reprobatione nullas esse partes hominis sed, solius divinæ voluntatis; magnum complexa Myſterium & arcanum, mentem hominis humiliabat, atque hinc, deformitatem peccati, illinc gratiæ Divinæ excellentiam intuentem, abjectâ protinus sui fiduciâ in Deo planè deſigebat. Altera vero magis plauſibilis, popularis, ſpecioſa, & augendo mentis humanæ ſaſtui accommodatior, hoc ipſo & gratior erat fratribus artem potius prædicandi, quam accuratam Theologiæ profeſſionem ſemper profeſſis; & Aulicis (N. 6.) probabilior videbatur, quippe conſentanea rationibus politicis; habuit quoque Episcopos Bitontinenſem & Salpenſem ſatis acres propugnatores. Ac profeſſo, qui eam propugnabant, quod rationibus merè humanis niterentur, aliâs plus poterant: ubi vero ad Scripturæ Teſtimonia ventum, cauſâ facile cadebant (n), vide D. Morton. noſtrum Episc. Dunelmens. Antidoto adverſ. Eccleſ. Rom. de merito propriè dicto p. cap. 20. p. 206. 207. & p. 211, compared with Sinner Impleaded, p. 332. &c.

(i) Corrupt.

Correct. p. 131.

in margin. ex

Fausto Rhegin.

Lib. 1. de grat.

& Lib. arbitrio.

(k) Vide Cran-

meri Epistolæ

ad Calvin. Ed-

mundi Grin-

dall ad Beza.

Jac. Letti de-

dicat. operum

Dist. Sadeclis

Archiepisc.

Whitegisto, &c.

(l) Histor.

Concil. Trident.

Lat. Edit. Fran-

cofurt. Anno

1621. agens de

prædestinati-

one absolutâ

ex sententia

Zuingliano-

rum. Prior

certè sententia

(viz. in Præde-

Arguments against Mr. T. P.'s Sonship in the Church of England.

3. Who (as we have seen) flights the Articles of *Lambeth*, the *Articles of the Church of Ireland*, which both were drawn up, by as known, and as able Fathers of the *Church of England*, as since the Reformation it was ever yet graced with.

4. Who goes about, whensoever he hath any occasion to mention the Articles of his pretended Mother-Church,

1. To put this notorious *Gull* and *Cheat* upon the Church, that in despite of all her publick Monuments to the contrary, well gathered together by the singular industry of learned Mr. *Pryn*, in his *Anti-Arminianisme*, she must (as we have seen) declare herself *Pelagian*, *Massilian*, and somewhat worse then *Arminian*, or she must be no longer a foster *Mother* to Mr. *T. P.*

2. He every where puts such sense upon her Articles, as none but a more than half Popish *Montacute*, or a full Popish *D. Davenport*, alias *Francisc. de S. Clara*, in his Glosses upon the 39. Articles, durst ever put upon them.

5. Who so behaves himself against his Brethren, who only differ from the old rites, which the Church not long since had, as from his wicked branding of them, to deserve himself to be *branded*, and marked with a very *black Coal*; and that by those who otherwise liked the *Hierarchy*, and the rites belonging to it marvelously well, I might transcribe many of them, but at this time, I shall content my self, to cite only one noted one, who shall tell Mr. *T. P.* of his faults in *Latine*, (a Language which he understands I am sure, marvelous well, though he will not allow me to do so, *Phil. Chap. 3. p. 106.*) I will not English these passages, because it may not be so proper, for all the people to see how Mr. *T. P.* is whipped, by Learned *Rev.* and witty *Dr. Featly*.

First, in Oratione quam Primitias appellat.

Sed non libenter audio Bolsecas quosdam Reformatos, Levarentios Anglicanos Spiritu Ignatiano debacchantes in Sacros Calviniani manes, qui in hoc unico argumento facundi, neque concionari,

nari, nec dictare, nec scribere, nec jocari (Joculariter plerunque hac præstant omnia) aut quicquam possunt, nisi Calvinum lancinent, aut effingant sibi puritanum. Obsoleta jampridem sunt ista Jesuitarum nenia & mimi apud eos exanctorati: vos autem locustarum hoc virus lingere, & in Ecclesiam Dei evomere, prodire in templum, domum Dei vivi, tanquam in scenam, & Histriionum more scarram agere Jesuitam, sub personâ Ministri Dei, O Dementiam! O piaculum! Nemo sit apud vos aut tam ineptus, ut in omnia Calvinii verba jurare velit, neque tam ingratus ut dicere pudeat, quibus Magistris in Christo profecerit.

2. In his *Pædo-Pastorali*, seu *Concione habita ad clerum Oxonia*, 8th Aprilis, 1615.

§. 4. Fortiter & alacriter occurrere, ne ad horam quidem cedite, nulli liceat impunè per Calvinii aut Beza aut Anglo-genevensium, aut quorumcunque aliorum latera religionem quam profitemur vulnerare, ne sit integrum cuiquam dente Theonino optime *Erasm. Adag.* de Ecclesiâ & Academiâ meritorum famam arrodere: Coplas conjungite, animos consociate, bonorum præsidia munite, malorum sive infectorum sive suspectorum, sive profligatorum, & perditionum conatus reprimite, cuniculos detegite, &c.

Idem Ibid.

Siccine res habet qui ex subrandidis Pontificiorum, aut Lutheranorum adversariis centonem possunt in Calvinum, Bezam, P. Martyrem, Piscatorem, aliosque Orthodoxos contexere, ij soli Ambrosia alendi sunt; reliquos vero ex Academia sive Doctores sive Pastores, suo in genere suspiciendos sænum esse oportet?

Idem Ibidem.

Postremum (malorum pastorum) genus est eorum qui oves Christi pascunt, sed ci o insalubri, quo magis inficiantur quam reficiantur Christi oves agnique, eorum dico qui floribus & fructibus paradisi

radis aut noxias Herbas admiscent, aut floribus Adonidis aspergunt; Cujusmodi sunt ista dogmata, vires Liberi arbitrii ab Adami lapsu ad bonum spirituale fractas ac debilitatas, non penitus profligatas, & amissas: labem originis nemini unquam fraudi fuisse; unumquemque enim scelus luere proprium, Gratiam novo fadere promissam, omnibus expositam esse, nec cuiquam unquam defuisse nisi qui ei defuerit: imputatam Christi Justitiam absque inhirente non plus prodesse quam indusum candidum Æthiopi superinductum: Fiduciam salutis propria à presumptione parum aut nihil differre: Genevates & Presbyterianos infestiores Ecclesia hostes [esse] quàm Pontificios.

And now let any say to what Church Mr. T. P. belongs.

§. 4.

§. 4. To what he hath up and down his §. 5. from p. 21. to 27. against my *abusing of Scripture, for the proving of God to be the Fountain, or Cause of sin;*

§. 1 Although I know my self throughout this his whole Book, no where to be more wretchedly and *unconscionably*, (against his own soul and Conscience) abused by him than within the compasse of the Pages cited within this Paragraph, which are as contrary to what I wrote, as any Reader may know (and as he should have known) who will but peruse what I wrote, *Corrept. Correct.* from p. 44. to 82.) as *light* is to *darkness*, and *Heaven* to *Hell*; yet because I must else-where throughly handle this matter, & I hope prove that whilest he doth oppo'e my *pretended blasphemies*, he doth fall upon most desperate *real ones*, which are next door to down-right *Atheisme*, I must beseech the Reader in this place, and for this time, to content himself, which observing these few things, which most wise men would go nigh to think to be enough to overthrow the *Major part* by farr, of all the rest of the things which upon this score he objects against me (a) and my *Maisters* and *Oracles*, as in scorn he calls them.

(a) Phil.
Cap. 3. & 4.

First, I no where say, either in express termes, or in any *equipollent*; hat God (as in his Margin, p. 21. he blusheth not to tell the World, my opinion to be) is the *Fountain* or *Cause of sin*: my opinion is so contrary to it, that I wish *Mirades of*
A-

Anathematisms to light upon him who holds it, be he who he will be, if he repent not the sooner.

Secondly, The only colourable ground of his not *weak* but *wilful* misrepresentation of me in this *malicious* fashion is, because against *my clear meaning* and express words very often, he will needs believe, that I understand all those Scriptures, (which I quote *Corrept. Correct.* p. 56. and divers more, which D. Reynolds had quored in his Epistle, p. 5. in a meer *literal sense*: when as yet first in my *Corrept. Correct.* p. 69. 70. I had expressly told him, that that saying of mine, out of D. Ames, *Sensus Scriptura est tantum unicus isq; Grammaticus* holds not alwayes, but only then, when the Letter is not plainly metaphorical, typical, or contrary to other more plain places, and the clear *Analogy of faith*? And sure I take it to be against the two latter for to maintain God to be the *Authour of sin*, or (as he most maliciously and hatefully expresseth me) the *Fountain or cause of sin*.

2. It is plain to any who doth but list to take notice, how I explain the places formerly mentioned, whensoever I touch upon them, that I do not take the most of them in a mere *Grammatical* and *literal sense*; but in a *figurative*: for whereas God according to the Letter of many of those Texts, seems to be made a *moral cause of sin as sin*, I do every where make it evident, that I do only believe God to be a *natural Cause* of the mere *act of sin*, (a) without which it is impossible, that any sin can be committed) but that he is only a mere accidental Cause of the *obliquity of the act of sin*, wherein alone the *formality* of sin is consisting, and from whence alone *sin's* denomination ought to be taken.

(a) Dominicus à Soto de Nat. & Grat. lib. 1. cap. 18. Quamvis permulti sint quibus non sit explicatu facile, quo mo-

do in odio Dei, quod internam habet & indivisam malignitatem, posset Deus causam esse entitatis, culpa vero non item, non tamen est ita intellectu difficile. In moralibus inquit ille prorsus est verò, judicaturque, causa qui lege, ope, consilio, favore, vel persuasione movet quempiam, si-ve ad bonum si-ve ad malum: Atque his modis & rationibus universos Deus movet ad bonum & honestum, neminem autem ad malum.

Thirdly, I had just reason for bestowing some sound *Correptory* Correction on him, and by many Arguments from *Corrept. Correct.* p. 84. to 86.

to correct him for his receding too far from the literal sense of the fore-quoted Scriptures, whilst, as may be seen in his 14, 15, & 16. pages of his *Correct Copy*, and set down out of it, by me *Correct. Correct.* p. 83. (unto all which *he is as mute as a Fish*) he will not have them to allow of God's so much as permitting sin, but in an equitable sense, and that is as it signifies, not to hinder by main force, and that he disposes and orders them to the best advantage. And yet never first, will he, or any body else, by the help of his *Melancthon*, and I cannot tell who besides, whom he mentions p. 26. be ever able to prove, that the Scripture-phrases of *hardning of mens hearts*, of *giving them over to their own hearts lusts*, of *blinding their eyes*, &c. as they are pænal acts of the Almighty, can by so soft interpretations be put off.

Secondly, Nothing hath been so usual to the men of his way, I mean the *Arminians*, as under colour of receding a little from the Letter of several Texts, which in *Rom. 9. 11. 18. Phil. 2. 13. Heb. 8. 10. & 10. 16.* and elsewhere, make against them to overthrow all at once, both the Letter, and the true meaning of the Scriptures. And some reason I had, to be jealous of Mr. T.P. this way.

Fourthly, Though I have in many places of my *Correptory* already shewed (and shall be forced again else-where to do) in what sense I maintain God efficaciously to permit sin, viz. only in such a sense as renders God free from all guilt of sin, is no way destructive to sinful mans Liberty, when he sins, and so makes him the only *Delinquent*; yet I shall think it fitting, once for all in the margin, (b) to set down my sense in Dr. *Amyrald* his Latine, which my Adversary hath the more reason to value, because he quotes him, as if he were one of his party,

(b) *Thes. Salvian. de providentiâ Dei in mal. pag. 186. Præter*

nudam permissionem esse aliquam Dei efficaciam in perpetracione mali, contendunt alii, alii negant acerrimè: Illine quid Divinâ providentiâ subtrahant, aut eam in rerum humanarum procuracione negligentius versari dicant, quàm admirabilem Dei sapientiam decet; hinc Deo labem aliquam aspergant quasi esset auctor peccati: utrique metuentes ne in scopulum aliquem incurrant. Certè uti natura Dei à peccato abhorret summopere alienos nos esse ab eâ sententia qua Deum peccati causam statuit, iuxta oportet. Verum haud facile quicquam Deo indignius dici potest, quàm ut vel conniventibus oculis omnia temerè ferri patiatur vel omnia inspicere dica-

Phil. p. 15. The sum of what he saith, is, that 2 Sam. 12. 11. Gen. 45. 8. Act. 4. 28. and Scriptures like to them, cannot be understood of a bare permission, that it is most Atheistical to make God a mere speculator of mens sins, and an involuntary permission; to bespatter men with maintaining God to be the Authour of sin, because they cannot fully clear it to carnal reason, how God without sin, can voluntarily decree the permission and being of sin.

tur quidem,
veruntamen
brachiis quasi
complicatis
otiose torpere
putetur, quasi
eo sese abdica-
rit imperio,
quod in Crea-
turarum rati-

one præditarum facultates obtinet à naturâ. Neque enim consentaneum est, ut imperium illud peccato Diaboli & hominum perdiderit, neque ut id amplius exercere non possit immunis à labe. Equidem non negaverim aliquibus in locis Scripturæ Sacrae verba quæ efficientiam Deo tribuere in eo genere videntur sic esse interpretanda, ut facere dicatur quod non impedit, quia solus id impedire potest; veluti cum indurare hominum cerda dicitur quia non emollit; ut Hebraicè vivificare dicitur is, qui non occidit: Quæ est alicubi Augustini sententia. At ut taceamus negationem illam actionis, quâ sola indurationem impedire valuit, esse ab aliquo Justo Judicio, plurima loca sunt in quibus Scriptura magis emphaticè loquitur, quàm ut ad solam permissionem revocari possint. Scilicet cum Deus magnopere Iratus Davidi, fore denunciat, ut quod flagitium clanculum admisit, id in apertâ luce, adeoque in conspectu Solis, vindicet, putandumne est eum nihil aliud sibi velle, quàm ut Absalomi nefarios conatus non reprimat, sinatque furere intemperanter? Aut cum Joseph negat aliud quàm Dei ipsius operâ factum esse ut in Ægyptum descenderet, nihil ne significat, præterquam, quod non impedivit quominus venderetur? Sonant sane illa verba aliquid amplius. Istud verò quod nihil neque Judai neque Judas in proditione & crucifixione Christi ficerunt, quam quod Dei consilium atque manus factum iri decreverat, non nisi admodum frigide & dilutè (& sic tamen T. P. p. 9. & alibi passim) de iuda permissione explicari potest. Aug. Lib. de prædestinat: & Gratia cap. 4. 2 Sam. 12. 11. Gen. 45. 8. Act. 4. 28. Huc accedit quod si Deus in eo genere efficit, vitari quidem non possit quin mala perpetrentur: haud enim aliter Creatura corrupta in peccatum ruit, quàm ut aqua sponte naturâ fluit atque dilabitur. At nihil necesse erit hoc malum potius quàm illud accidere ubi nulla causa superior ac potentior erit, quæ vel Diaboli vel ingenii humani motus naturâ suâ vagos ad hoc vel illud inflectat: sic neque Deus quod ab æterno decrevit certo dare poterit effectum, neque adeo rerum eventus satis certò prospicere, ut qui pendeant ex rebus quas non habeat in potestate. Quod natura Dei & Scripturæ adversatur decenti Deum omnia ἐνεργεῖν καὶ τὴν βελὴν τῆ θελήματι & αὐτῇ. Quorum verborum ea vis est modò ut significant, omnia quæ Deus facit, fieri secundum propositum ipsius. Esetne hoc dignum quod ab Apostolo diceretur tanto conatu? sed etiam omnia quæ fiunt fieri ab eo secundum idem propositum. Quod de consilio mere permissivo dici non potest. Ephes. 1. 11. Efficacitas tamen illa cuius modi sit à nemine mortalium vel plenè comprehenditur, vel verbis explicatur. Nec si quis in eo Argumento paulò durius aut inconsideratius locutus est dum modo non aliter de Deo quam de unico omnis boni authore & acerrimo mali vindice sentiat calumniandus est aut irahendus in invidiam. Itaque qui scimus quàm sit homo ἐνόμιζον πρὸς ἀμαρτίαν πᾶσι, facile condonamus Bellarmino aliisque quod dicunt Deum non torquere hominum mentes ad malum, incitare ad peccatum, aliaque ejusmodi: Quæ æquitate si omnes uterentur uti par est, clari viri non proscinderentur à plerisque ut solent illibera libus convitiis, quasi Deus auctorem peccati facerent, à quo scelere abhorruerunt, ut qui maximè. Bellar. citat. grat. l. 2. c. 3.

§. 2 p. 22.

§. 1. My sense is plainly this, that God sincerely doth desire the health and welfare of all *Mankind*, I mean their obedience, Repentance, renovation of life, perseverance in well doing in this present World, and glorification in the World to come; that he hateth nothing which he hath made; nothing but sin which he hath not made, that when he commands he is sincerely willing to be obeyed, and therefore giveth a passive power to receive his grace, and by that an active power to perform such obedience as he will mercifully accept; but he forceth no man, necessitateth no man, by grace irresistible, to be eternally happy, do what he can to the contrary, any more then he forceth, or necessitateth any man, by any irrelative unconditional Decree, to be eternally miserable, do what he can to be otherwise.

Answ. 3. Elsewhere, as viz. *Correct Copy* p. 6. 55, 56. *Philanthrop.* 85. &c. Our Mr. T. P. walks in a *Cloud* all the while that he talks much of *Grace*, even of *special Grace*, and the workings thereof, by which good words and phrases, I fear he hath deceived not a few, *handaliter*, as if he had kept very close *Correspondence* with the fellow, who said (a) (and probably not without reason in that sense, that that *wag* speaks it) *O the rich income and glorious result of Hypocrisie! This, this must be diligently studied and practised,*

(a) *Modern Policy taken from Machiavel, &c.*

— *Da Justum Sanctumque videri
Noctem peccatis, & fraudibus objice nubem.*

But now at last, all upon a sudden, (and I think truly, there is a great and good providence in it) our good Authour speaks his sense plainly? and therefore I think there is all the reason in the World, we should very attentively give heed to what he saith. As for me, I think without the least wronging of him, I may make these following, 1. *General*, and then 2. *Particular* notes upon his fair and plain Text.

For

§. 2.

For the first, as all the Phrases which he produceth concerning *Christs Redemption*, must, according to him, be understood of all, and every rational humane Creature, that ever was, or shall be, *nemine excepto*, (Mr. T. P. in this case, at no hand likes of any exception) *Nunquid, inquit Augustinus, per hac dona qua omnibus communia sunt hominibus, discernuntur homines ab hominibus? minimè gentium. De predest. Sanctor. Lib. 5. Chap. 3. p. 84.*) even so must all be here, of what he talks concerning Gods sincere desire of the health and welfare of all Mankind, as of their *Repentance*, obedience, &c. None must be excepted out of this *All*, and what is now become of his *special Grace*?

Secondly, It may not want some mystery, as plain as he would be thought there to be, which I suppose, may be unfolded by him, when he is disposed to be somewhat plainer than as yet he is, why he makes at all no mention of Gods willing mens *Faith*, as well as he doth of his willing their *Obedience*, *Repentance*, *Renovation*, &c. Is it because with the *Socinians* and others, he thinks there is no difference betwixt faith, and the obedience thereof, so that they are very fit to be confounded together (b)?

Thirdly, If God sincerely will, or doth desire the obedience, *Repentance*, glorification, &c. i. e. in a word, *Grace and Glory*, and all good things to all, I pray, what hath the Lord himself more to will, or more to give, by virtue of the *special Grace*, he speaks of p. 83. unto his Elect, and peculiar people? Can he wish them any more, or better things then *Grace and Glory*? 1 Pet. 1. 3, 4, 5, &c. 2 Pet. 1. 4. 8, 10, 11.

(a) Confess. Remonstrant. Cap. 10. Thes. 1. & passim per tota capita. §. 12. &c.

Fourthly, If God doth desire all these good and great things sincerely to all promiscuously, doth he desire, that they should be bestowed upon them *absolutely* or *conditionally*? If *absolutely*, how comes all do not obey, repent, all be not renovated, or glorified; for who hath, or ever shall resist Gods will, or desire, Rom. 9. 19. *Whatsoever the Lord pleased, that did he in Heaven and in Earth, in the Seas, and all deep places, Psal. 135. 6.*

2 Thes. 3. 2.

and yet as neither *fides est*, *omnium Faith belongs not to all*; so neither *Obedience, Repentance, Renovation &c.* If only conditionally, 'pray, without the foulest *Pelagianisme*, that ever was spoken, upon what condition do we receive the *first grace of Faith, Repentance, Renovation*? Is it upon condition, that we *believe, obey, repent*, or improve our *good talents*, and possibilities well (c)?

(c) *Corvinus contra Tibern. p. 442. Inter- num hoc auxi- lium tale est, ut sufficiens sit ad fidem & con- versionem in iis quibus Evan- gelium clare prædicatur, nisi sibi ipsis desint, re ipsa ef- ficiendam.*

Fifthly, *Is not all the Grace and Glory that God wills to men here, made subject to the passive powers, and active powers, promiscuously given to all men, which are by no means, or in any sense irresistible, rather than that any grace of God in his Elect, doth subdue the will to it self, by subdu- ing all proud thoughts, and wicked Imaginations, which might lift up themselves against the obedience of Christ?* 2 Cor. 10. 4.

§. 2. But a little more particularly, to paraphrase upon these words, which to use his own phrase just before them, are as full of *mental Reservations, and other tricks*, as they can hold, notwithstanding the profession which he makes of speaking of his *plain sense*, and as *plain as his sense* is to all discerning people (d).

(d) *Plaut. in Captivis. Dol- non dolisunt nisi astu colas. Sed malum maximum si id palam pervenit.*

First, Then it is true, that God doth sincerely *desire the health and welfare, &c.* of all those of mankind, to whom he proposeth the *Gospel of our Lord and Saviour*, if by sincere de- sire it were enough for him to understand that God, without any the least *fraud and caption*, (which he and his party of- ten object against us) doth will, *i. e.* injoyn or command, that all to whom the Gospel is preached, should *ex officio, believe, repent, be renovated, &c.* that the preaching of the Gospel, is the only external apt means, for to bring men to *Faith, Re- pentance, &c.* Rom. 10. 17.

Secondly, That if they do so, they shall certainly be glo- rified, be they who they will be; and that God doth sincerely will *i. e.* approve, or like of this, when it is done, then God after a sort, may be said to *desire*, or will what he speaks of: But if by these phrases, he will needs understand no lesse, then what he must do, (if he will oppose the sense of his Adversa- ries)

ries) that God doth *sincerely desire*, i.e. that God hath really purposed or decreed, to work these Graces in all men, to the utmost that is in his power for to do, let him get some strong *Pelagians* with him to believe it (e): we poor *Orthodox* people, hope never to give any credit to it: who cannot possibly, understand, how God can be said *sincerely* to desire i.e. to decree, or appoint the *Obedience, Repentance, &c.* of all, or of any of those, unto whom he doth not so much as in a *ministerial* way, reveal the mysteries of salvation, spoken of 1 Tim. 3. 16. which yet now are absolutely necessary distinctly to be believed, *Psal.* 19. & 147.

2. To such as *Pharaoh*, whose heart he hardened, 3. To such as *totally and finally* he delivers up to believe lies, that they may be damned, 2 *Thes.* 2. 10. 11. 4. To all such as he leaves only to the use of their free wills, under sufficient means of grace and salvation, without giving them that efficacious grace which he and his *Arminians* with him, do sometimes talk of, under the notion of *Congruous* grace, working at *critical times and seasons*; and without which, God knowes, that not a man of them shall ever be saved, or converted (f).

(e) See *Corrept.*
Correct. *Deus*
vult quantum
est in se.
(f) Dr. Twiss.
may well ask
him *Lib.* 1.
vindic. p. 210.
Quo colore

affirmari potest, Deum habere desiderium aliquod ejus salvandi, cui se non daturum Gratiam efficacem quā crederet, ab aeterno decrevit?

2. It is as true in some sense, what he saith next, *That God hateth nothing which he hath made, nothing but sin which he hath not made*, if he would understand it only so, that God hateth nothing of what he made, for that very reason, because he made it, or as he made it; for so all things were very good, *Gen.* 1. 26. *Eccles.* 7. 29, but if his meaning be, that God doth not hate some of the persons which he hath made, viz. so far as never to have resolved to bestow saving grace, or glory upon them, which he resolved to bestow upon some others: he first, contradicts the Apostle *Paul*, as directly as any man can, *Rom.* 9. 13. 18.

Secondly,

(g) Philan. I he doth strenuously plead for, that *sin, as sin*, hath not only a
 Chap. 3. deficient, but also (g) an *efficient cause*, and so must needs be
 p. 112, 113; some *positive entity*, then either God must needs have some-
 &c. thing of *what he made*, or else there must be a world of *positive entities*, i.e. of true Creatures, which God never was the Creator, or maker of.

Thirdly, He saith, *That God giveth a passive power to receive his Grace, and by that an active power, to perform such obedience as he will mercifully accept.*

First, By this he cannot mean such a remote *passive power*, (which none of his Adversaries deny) by which every reasonable humane Creature, even since the fall, is *eo nomine*, because it is reasonable capable of *Grace and Glory*, so long as he is a *viator* upon Earth, if God of his rich and free mercy be pleased to bestow them upon him, *Prosper ad object. 6. Vincent. Hoc inter malos homines distat & damones, quod hominibus etiam valde malis super sit, si Deus misereatur, reconciliatio; demonibus autem nulla est in aeternum servata conversio*, this would imply no contradiction at all, but by what he saith of the *active power*, to perform such *obedience*, as God will accept, it is plain, as well as from divers places of his other works mentioned before, that he doth understand such a *Proclivity*, to the accepting of *grace*, to be put into every mans nature; by vertue whereof, he is inabled, whensoever he wills, and listeth, and whensoever he is but by common *Ministerial Grace*, or the like, excited thereunto, to *perform acceptable obedience*, and so to procure *special Grace* for himself.

Secondly, If he were but ripe for the expressing of his mind fully to the World, by *acceptable obedience*, he would tell us, that he doth not at all understand any impured *obedience*, or *righteousness* of *Jesus Christ*, but only a certain *Evangelical inherent*, though lame righteounels of our own (b); and this may fairly be collected from his *scotts against Solifidians*.

(b) Corrupt.
 Correct.
 p. 159.

Fourthly, For what he closeth his opinion with, against *compulsion, necessitation, irresistible Grace*.

First,

First, He keeps but in the beaten old Road of his Masters the Pelagians, and Semi-pelagians (i), to whom nothing was so usual, as to fill their mouthes with such Objections as these, against the Orthodox.

Secondly, By the Phrases of compelling, inforcing, &c. it is manifest, that he understands all those efficacious Victorious all Conquering works of Grace, by which the will is in respect of Gods gracious Decree, Certainly, and in that sense necessarily, determinated to will, and to do according to Gods good will and pleasure, Phil. 2. 13. 1 Tim. 1. (k)

Sinner Im-
pleaded, 332.
333.

(i) Aug. Lib. 1.
ad Bonif. c. 18.
Hominem Dei
opus defendi-
mus; de se lo-
quuntur Pelagi-
ani nec ex
illius potentia
vel in malum
vel in bonum
invitum ali-

quem cogi: sed propria voluntate aut bonum facere aut malum. Has ipsas Quereas, de labe-
factata per tractum Dei Libertate Pelagiani ingeminant, quando sub adversantium nomine sibi
dicit Augustin. Tract. 29. in Johan Quid hic dicimus fratres? Si trahimur ad Christum, ergo
inviti credimus; ergo violentia adhibetur, non voluntas excitatur, &c. Idem Lib. 2. ad Boni-
fac. c. 5. sub nomine Gratiae ita fatum asserunt Catholici ut dicant, quia nisi invito & re-
luctanti homini inspiraverit boni & ipsius imperfecti cupiditatem, nec a malo declinare nec bo-
num posset accipere. (k) Corrupt. Correct. p. 215, 216, 217, &c.

§. 6. p. 23.

When God revealeth his great unwillingness that men should sin, they say it is but a sign that men ought not to sin, whereas his secret will (which alone is properly his will, is, saith Dr. Twisse) that men should sin of necessity, do what they can to the contrary, which is as much as to say, (that voluntas signi, is but signum voluntatis, non voluntas ex parte rei, nay worse,) that voluntas signi, is but the will of not willing what he willeth, and of willing what he willeth not with his secret will.

Ans. 1. All this wild discourse, which he repeats, I cannot tell how often, is but built upon that notorious and long since exploded false principle, that nothing can be necessary, in respect of Gods Decree, and yet be contingent, and voluntas y too, in respect of mans will, and of his way of acting what he doth, be it good or evil. The falsehood of which apprehension

(a) P. 164.

Mat. 18.7.

Luk. 17.1.

1 Cor. 11.19.

(b) Phil. Chap.

1. p. 14. Chy-

træus refert.

Lib. de vit. æ-

terna. Tit. de

corpore Christi

Glorioso. Phi-

lippum Me-

lanchthonem

sape retulisse

hæc verba, De-

mus Deum ali-

quid posse, quod

nos faciamur,

investigar non

posse, sicut de

inextricabili

Quæstione sati

et contingen-

tia, Precepto-

rem nostrum

Philippum Me-

lanchthonem

memini sape

sui Precepto-

ris Francisci

Stadiani Doc-

toris Philoso-

phia in Scholâ

Tubingensi sermonem

recitare, qui utrumq;

se scire dixerat Deum omnia præsci-

re et determinare, et tamen esse contingentiam;

sed quomodo hæc concilianda essent, ut cuilibet

contentioso satisfaceret, non prorsus prospicere (b). A thing which even that great Armi-

nian Arn. Corvinus was forced to grant. Anton. Waleus contra Corvin. Cap. 4. P. 140. De-

cretum Dei vocari xpius voluntatem Dei, legem vero minus proprie ipse quoque certo respectu

concedis: nempe quia decretum est ipsissima voluntatis Dei interna et ultima determinatio.

Lex vero ejus potius effectus et documentum, &c.

on, both Scripture (a) and his *Melancthon* (whom he so highly magnifies (b) might easily have convinced him of.

2. I wonder what *Gods great unwillingness that men ought not to sin*, when expressed in a vehement prohibition of sin, should signifie any more than that it is mens duty *not to sin*, or that they ought not to sin? If he can tell me what a *bare prohibition* is apt to signifie more, or is ordinarily appointed to signifie more

Erit mihi magnus Apollo.

Thirdly, I wil most willingly leave to any judicious Christian soul, to determine then, that when the will of Gods Decree, which refers to what shall, *de facto*, fall out, or come to passe, is compared with the will of Gods *Precept or Prohibition*, which refers to what men *de jure*, of right and *ex officio*, of duty ought to do, or to leave undone, whether the first will of God, in this *Comparative sense*, and in this only, be not much more properly to be called his will, then the latter is (b); for else I am sure, Dr. *Twisse* is no where against calling Gods *preceptive* will his will, and that in a *proper sense*, though not in so full a sense, as the will of Gods *Decree* is to be reputed, and called, his will. Let him be heard speaking for himself in plain *English*, in his Book against Dr. *Tilenus* Synod of *Dort* and *Arles*, p. 54.

We say, even Gods Commandement notes the will of God also in proper speech, to wit, what shall be our duty to do; for undoubtedly, whatsoever God commands us, it is his will in proper

proper speech, that it shall be our duty to do it. But by the will of God in distinction from that will which is signified by his Commandement, we understand his purpose to have this, or that, to be brought to passe, &c.

Fourthly, none but a man of so crackt a Conscience, as he in all his Writings, but especially in this his last Book, hath discovered himself to be, would or durst have said, that according to Dr. Twisse, men should sin of necessity, do what they can to the contrary: when as all who have but (to use his own Phrase) tipped into any of Dr. Twisse his Writings, can tell with me, that perchance five hundred times over, in several parts of his Books, he teacheth us, that as Gods will is to all things, which fall out necessarily, the Fountain and Original of all that necessity; so that very same will and Decree of God is in like sort, the Fountain and Original of all contingency, voluntariness, or liberty in things which are acted by the free will of the Creature, (c) how often saith he, that *voluntas* (c) Dr. Twisse *non potest cogi, ne à Deo quidem ipso*, that the will neither is, Lib. 2. p. 40. nor can be compelled to good or evil, no not by God himself, Col. 2. *Sapissime* and that because such compulsion would imply a contradiction? has profert *Sententias.*

Fifthly, As hard a *Cataphresis* as in his tender and delicate eares, it may be for Dr. Twisse to say, that *voluntas signi* is not properly Gods will, yet it is nothing near so hard a *Cataphresis*, as that is of *Arminius* (d), of himself, and all his faction, to maintain, Phil. Chap. 1. 21. that God really and sincerely desires the eternal welfare of all sinners, and yet intends to deny to a world of them, that efficacious Grace without which the Lord knowes it to be impossible, that any should be converted or saved (e). *Damus Deum esse causam particularem uniuscujusque actû; Damus esse agens liberum, etiam omnibus Libertatis fontem, quippe quod non modo necessaria sunt necessariò, sed & contingentia*

omnia contingentiter eveniant, eas voluntatis efficacie tribuendum censemus cum Aquinate.
(e) Let him in many places learn this from Dr. Twisse. Lib. 1. P. 224. &c. Possim. Arminius ipse fatetur, Deum statuisse certo decreto quibusdam fidem & penitentiam non dare, quos tamen negare non potest à Deo per prædicationem Evangelicam ad fidem & reversionem instigari, quare Deus insimulandus erit hypocrisis, ex ipsius sententia aque atque ex nostra. Idem Ibid. Quare quanquam Gratiâ credendi efficacem tribuere recuset Deus, tamen speciem d. fiderant. tis habet, ut crediderint homines sine omni simula. iane, juxta Arminium.

Sixthly, If he would have been any thing valiant, he should not so often like an *Adder* in the way, *Gen.* 49. 17. be nibbling at the heels of this useful distinction of *voluntas signi, praecepti, &c.* and of *voluntas Decreti, beneplaciti, &c.* but he should, if he could have done it, have broken the head of it, which yet it still lifts up, in Dr. Twisse his Writings, in Mr.

(f) *Epist.* p. 2. *Whitefields* (f), and in divers places of the *Corrupt. Cor-*
3, 4, &c. rect. (g).

Corrupt. Cor-
rect. p. 76.

p. 151, 152, 153, &c. (g) *Si quis corripit ne pereat, cur non orripiat nec plus pereat? Aug. de*
Corrupt. & grat.

Seventhly and lastly, unless any man whilst he is upon the face of the Earth, could for certain be able to say, and make it good, that he were absolutely reprobated, I wonder, with what sense he can be able to say, that Gods *preceptive will*, or his *voluntas signi*, is but Gods will of his not willing, when as yet suppose a man could be certain of his Reprobation, as a Child of God may be of his Election; yet even to such a one, Gods *preceptive will* would signifie these things;

First, That it is his duty to believe and repent.

Secondly, That God would like of his so doing, if he do it.

Thirdly, That if he do but Gods will in some measure, whilst he is here, his torments even in Hell shall be the fewer.

§. 2. As for the rest which followes in this Chap. 4. about my *abuse of Scripture*, it first hath, as to any thing that may seem difficult in it, been answered already.

Secondly, He might well have cryed out upon me, for abusing of Scripture, if I should have so fowly and absurdly misinterpreted any Scriptures, as he doth two most noted ones, that of *Act.* 2. 2. with 4. 27, 28. that other of 2 *Sam.* 12. 7. 8. Of the former he is not ashamed to say (b) that God determined the thing (*viz.* the crucifying of Christ) should be done, but not that they should do it: whereas first the words of the Text are ex-

(b) *Sinner*
Impleaded,
p. 258, 259.

expresly, that they by wicked hands did crucifie and slay Christ, according to the determinate Counsel and foreknowledge of God; And if we would know who those they were, who so did take and kill, and crucifie Christ? The Text, *Acts 4. 27, 28.* answers as punctually as any thing can be. Of a truth, against thy holy Child Jesus, both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together, for to do whatsoever thy hand and thy Counsel determined before to be done

Secondly, His interpretation is directly against that of St. *Austins (a).*

Thirdly, Were it true, it could not at all serve his turn for the clearing of God from being the Authour of sin; for if that which is notoriously false, but which he every where supposed to be true, were indeed so, that God cannot in any sense be said to decree, or to will sin, but he becomes the Authour of sin, the Lord (according to his way of reasoning) would become so by whomsoever, or whensoever God should have determined the Crucifixion of Christ to be effected by the naughty wills of men; for good they could not be, who would offer to slay the Prince of life. About the second, he is bold to say, (b) that it were much better to think, that *David* erred in his Conjecture, then to speak irreverently, or indecently of God Almighty. As if first he had proved, that *David*, who at that time, was in as meek, sound, and calm a temper, as ever he was in, in all his life, had spoken irreverently, or indecently, in what he said, or at that time of God Almighty.

Secondly, as if *David* in cold blood, would afterwards have injoynd his Son *Solomon*, to way-lay *Shimei's* life, and that only for delivering an unpleasing Message to *David* which, he had as much warrant for, as *Samuel* (they be his own words) had done before him.

Thirdly, As if his senseless senseless subitane Comments on this Scripture, were to be preferred above St. *Austins*, and above the stream of all sorts of Interpreters. Mr. T. P's. *Annotation* had not yet obtained that credit in the Church.

(a) *Judas electus est ad fundendum sanguinem Christi.*
August. Lib. des Corrupt. & Grat.
Illos debemus electos intelligere per misericordiam, illum per judicium.
(b) Philanth. P. 48.
Chap. 4.

§. 7. A short Answer to his whole Chapter 2. from
p. 37. to 53.

To all this *Master-rowl*, or *Catalogue of Scurrilities*, or *Calumnies*, as he *ad libitum*, termes my expressions (a), which
(a) Phil. 4 5. he scrapes together from several parts of my Book, more need not to be said, but what hath been said already, only beyond what is exactly needful, *ex super abundanti*, it may not be amisse.

First, To entreat the ingenuous Reader, that he would but be pleased to turn to my *Correptory Correct*, according to the *direction* which Mr. T. P. affords him, and then with me he will be easily able to observe, that divers of the *expressions* which here he represents, and *Tragically* exagitates, are,

1. Either not by me spoken at all, but forged by himself to make me odious.

2. Or not so spoken, as he makes shew of.

3. Or as fitly spoken, as any thing could well be, against such an adversary as he is.

4. Or allayed with Reasons, discovering the necessity of the harshest expressions.

5. Or at utmost requiring but few *Grains* of allowance, to make them *passable*. It was *Ergo*, not fulness of *matter*, but want of it, which makes him raise all the dust he doth in this Chapter.

Secondly, It may not be amisse to request, even himself seriously to consider, what his expressions against me have bin both in his Letters, and in this latter *signal publique* writing; and then if at least he hath anything of *front* or *Candor* left him, he will acknowledge, that if in the *ebullitions* of my *Passions* and *Expressions* suitable unto them, I have any where exceeded against him, he hath quit *scores with me*, and returned me *like for like*, may he say, so as to say,

— Jam sumus ergo pares?

Nay,

Nay, He should acknowledge, that he hath so far outstripped me as the most artificial and Elegant scold ever did the most pewling Smatterer in a Tongue-Combate. *Laurea tu dignus!*

§. 8.

*An Answer to any thing that is
Dogmatically material in his 3d
Chapter to his Sect. 6. p. 61.*

§. 1. **T**HAT I make God to be worse than the Devil himself, p. 10. quoting my 24. page, where he knowes as well as I, that there are no such words in all my page.

2. That what I say of Gods being *ἀνδρωπομορφος* is only inferred from that Doctrine which I resist, and he defendeth.

Answ. 1. I do not say absolutely, that he saith so, but that upon supposition of an absolute Decree, (which elsewhere, I prove, must needs be so (a), he is not ashamed so to speak, (a) *Corrept.* both in his p. 24. and in his p. 41. & 13. *Correct Copy:* and *Correct.* that he thus speaks by way of inference, he dares not here 139, 140, deny. 141.

Second y, He takes no notice of what I have divers times (b) P. 64. told him (b), that whilst he makes no proofs, that either in 70. p. 72. *Terminis*, his Adversaries do speak thus, or that by any lawful 182. & c. consequences, they must speak thus, These blasphemous speeches are rather his, who utters them, than his *Adversaries*, who abhor the thoughts of them more than he doth.

Ibid.

Ibid. p. 61. *In what a lamentable case is my Declamator, if he be now observed to say, p. 115. That punishment must needs be decreed before the permission of sin. And p. 87, That God is the determiner, not only of all things and actions, but of their several modalities too, &c.*

Ans. 1. If any body will but be pleased to turn to the words of my *Corrept.* p. 115. 116. He will there find that; with Dr. Twisse, I do conclude the Decrees of Gods permitting of sin, and of his damning for sin, not to be subordinate, but coordinate, inasmuch, as that I say, no rational Creature, either noble, or ignoble, did ever in time suffer so much, as to the cutting of his finger, but for sin; nor did God ever entertain any thoughts that he should suffer for any thing else.

Secondly, it may be in the same place as plainly seen, that what I speak of punishments, being decreed before the permission of sin, is only spoken by way of opposition to the *modus* *esse* in Divinity, with which, p. 23. of his *Correct Copy*, he had made himself so merry, and upon the supposition of some that damnation of the Creature, is the supreme end of Gods intention, which upon the place I dispute against.

3. If any body will but yield to what I say, p. 86. & 87. (and if he yield not to it, & to the Authority by which I back it in the Margin, he is worse than distracted) that God doth not only determine all things and actions, but their several modalities too, as to the manner of their being, whether as necessary contingent or voluntary, then he will not shew himself a lamentable Declamator (it were pity so egregious an Orator, as himself is known to be, should so slowly stumble) but, which is worse, he will prove himself to be a most wotul Calumniator, whilest he would insinuate, that by holding this principle, I must needs maintain God to be the Author of sin, whereas any learned and sober Reader will easily conclude, that I must needs maintain the contrary, viz. that if God determined modalities, as well as things, that then he did determine, that sin should be by him permitted to fall out by the contingent voluntary sinful will of the Creature, but not at all by the sinful will of the Creator.

To his §. 2. p. 56. which I had almost forgotten.

That I allow no other will to God, then a Hypothetical one, p. 4. yet he knowes on the contrary, that he neither doth, nor can show any one passage in my notes, where I deny, that God Almighty hath as well an absolute, as a conditional will.

Ans. First, I spake that only by the by in that place, and therefore no great matter should have been made of it.

2. By any understanding man, I must needs be understood to speak it in reference to the Decrees of Election and Reprobation, which every body knowes, that ever hath read him, he maintains only to be conditional, and not at all to be absolute, so that if here, or as again he doth Chap. 4. p. 2. he should talk of never so many absolute Decrees of God, yet every body would see that he doth *vagari extra oleas*, speak nothing to the main purpose.

3. It is most observable, that where he speaks most distinctly, about Gods absolute Decrees, as he doth *Philanth.* Chap. 4. p. 2. he sets not down any one absolute Decree, by which the Lord determined to give Faith or Repentance unto any; but that he is absolute in this that he will proceed by the Rule of rewarding, if we will obey, and of punishing if we will not.

4. By what he doth, even in this Section, refer us unto in *Correct Copy*, p. 49. & p. 52. and by what he disputes up and down about Gods antecedent and consequent will, there is nothing so plain, but that Gods absolute will, which he and his *Arminians* with him call his Consequent will, is grounded upon his Hypothetical; and, so if a man could tell how to believe it, his will is but hypothetically absolute.

5. Chap. 4. p. 2. He grants Gods Decree of Creation to have been absolute; but he will no where grant, God, when he decreed to create Man to have resolved, for what end he would make him. God and Nature use to make nothing in vain; but according to this mans goodly Divinity, God decreed to make one of the chiefest of his Creatures, before he had resolved upon the *Cui bono*. He is extremely angry with Calvin, *Correct Copy*, p. 24. for having said, that God foreknew, what end man should have, before he made him, and

(a) The and d d therefore foreknow is, because by his decree he had so words which ordained it. (a)

Mr. T.P. finds fault with, are these, Lib. 3. Instit. Cap. 23. §. 7. *Decretum quidem horribile fateor, inficiari tamen nemo potest; quin praeceperit Deus quem exiturus esset habiturus homo, antequam ipsum conderet; & ideo praeceperat, quia Decreto suo sic ordinaverat.*

§. 10.

To his 9th Section, p. 62, 63.

§. 1. That (in my seventy page) I give out Faith and Infidelity to be the causes of Election and Reprobation, p. 15. Still my amazement growes more and more, that any man, even in print, should speak so clearly against his knowledge, and contradict his own eyes, and the eyes of as many, as ever have or shall read me; for there is not any such word in all that page, which he citeth, or in any other which he citeth not. In the page which he citeth, I say, that Christ is the means, the meritorious cause, and head of our Election, &c.

Ans. Doubtless, our Authour is frequently disposed to pretend amazement at my doings, and yet, without all peradventure, when he never shakes, or shivers at all.

Cum frigidus nullus obstruit praecordia sanguis.

He doth it without once changing colour; for else 1. when I did but say, that he gives out Faith, and I might rather have said, good works of all sorts, to be the cause of Election (for them in all his writings, he rather delights to name than Faith) he could have had no reason of complaining. I specified not what kind of causes he took them to be, I only said, he took them to be causes. And I trow, he will grant me, that *Causa sine qua non*, or *conditio sine qua non*, which even, p. 39. whilest he disputes against me, he grants Faith and good works, to be of Election, are in their kind to be reputed Causes.

2. Whilest

3. Whilest in the very next lines to the words, which I have transcribed, he doth out of §. 55. of his *Correct Copy*, quote it, that *good works are required as a necessary condition, though very unworthy to be the cause of our Election.*

3. I will leave it to understanding Readers to judge, whether this necessary condition which here he talks of, amount not to somewhat more then a bare *antecedent*, or a mere *Causa sine qua non*? The rather, because in other places, he calls it the *important condition*, without which, *Election* cannot be had. Nay, that which p. 70. of his *Correct Copy*, (the very page which I had quoted against him) makes the difference betwixt the *Elect* and *Reprobate*, and that because (as there he speaks, as well as elsewhere) those, who are in *Christ by faith, are better then those, who are out of Christ by infidelity, who therefore are chosen, when as others are left*: yea, that, without which it would be *unjust for God to elect any man*, *Correct Copy*, p. 71. *Justification precedeth Election, because no man is elected, unless he differ from him that is rejected.* p. 69. *Correct Copy*, *whatsoever is justly decreed, may be justly executed, as it is decreed. If he decreed to save any without regard, or respect of their being such, he might actually save them without respect to their being such* So that he needed not so *thraconically* to have boasted of his logical skill against me, (whom he looks upon, and represents p. 63. as a meer *ignaro* in these matters) to distinguish p. 63. betwixt the *Cause propter quam res est*, for which a thing is; and the necessary condition, (*sine qua non est*) without which it is not; whilest in his own mentioned expressions, he doth insufficiently confound them.

3. Though he do very often times gull us, as p. 70. *Correct Copy*, *Philanthrop.* Chap. p. 80. with good words, that God makes the difference, and crowns *his own gifts in us, &c.* yet how will it be possible for him to put any good sense upon these words; who every where teacheth, that *these previous dispositions* are precedent to Election, that we are not chosen to *Faith and good works, and perseverance in them, but that we are by Gods choosing, foreseen to have them*? He likewise maintains *Correct Copy*, p. 69. That God *no otherwise executes his Decrees*, then he made them: and *ergo*, if in our first and eternal Election there were respect had to our faith, good works,

Good works the cause of Election, according to M.T.P. Chap. 3 and perseverance in them, then sure, when in time he doth call us effectually, Rom. 8. 28. (which most Divines use to call our temporal Election, from 1 Cor. I. 26, 27.) he doth in like sort chule us for our Faith, good works, perseverance, &c. and all this sure will make them to be somewhat more then *Causa sine qua non*, or *conditio sine qua non*, even such things as being performed according to what the Judge requires, do move his will to bestow Election as a reward upon us, as I have told him, that one of his dear Remonstrants speaks (a).

(a) Nic. Gre-
vinchov. contra
Ames p. 24.
Contendo natu-
ra legum ac

conditionum præscriptarum omnino conveniens esse, ut voluntas Judicis à conditione postulata & præstita moveatur ad premium. Just as the Massilians of old, Prosper in Resp. ad 8. dubium Genuens. Ipsa Electorum Prædestinatio non est nisi retributio. Et evidenter, Faustus. Lib. 2. Cap. 3. Præscientia gerenda prænoscit, post modum prædestinatio retribuenda præscribit. Illa prævidet merita; hæc præordinat premia: præscientia ad potentiam, prædestinatio ad justitiam pertinet. Philanthr. p. 66. Reprobation is said to be an act of Justice, and good works, &c. are the important condition, without which Election will not be had.

4ly. Who that observes how often in the *Correct Copy*, and elsewhere, Mr. T. P. doth confound the Decree of Election, with the Decree of Salvation, will believe that Mr. T. P. makes Faith and obedience, &c. only to be necessary *precedents* unto life and Salvation, and that he doth not also take them to be Causes of Salvation; if not *directly meritorious*; yet in some more then ordinary way, procuring and causing Salvation? Mind the drift of his Discourse, against the *Solifidians*, *Sinner Impleaded*, from p. 332. to 337.

5ly. If he will maintain, that there is any the least *Analogy* betwixt his Doctrines of Election and Reprobation, then as every where he maintains sin to be the meritorious Cause of Reprobation, what reason hath he to deny that Faith and obedience are the meritorious Causes of Election, which is opposite to Reprobation?

6ly. Who can believe, that all in haste Mr. T. P. will in heart differ, whatsoever in words he may seem to do, from what he doth (after his fashion) most solemnly quote out of Prosper, Austin, Melancthon (b) Saints whom for his own turn he

(b) Phil.
Chap. 3. p. 77

he will elsewhere, be thought to adore, who (as he saith) did all agree, *That Gods Predestination was according to foreknowledge; so as he made some Vessels of honour, and some of dishonour,* even for this cause, because he forelaw their several ends, of what wills they would be, and what would be their actions, under the assistance and help of grace? Mark, that *Prosper* in these words, speaks neither his own, or *Austins* sense, but that of the *Massilians*, or *Semi-Pelagians*. Is there any thing in the genius of any of Mr. T. P.'s, singular Doctrines, which should move him to enter a dissent from these sayings?

§. 2. *As for what he adds of Christs being the means, and the meritorious cause of our Election.*

Ans. There might be some reason to take some more then ordinary notice of it,

1. If he had made it his business, as well to have proved it, as after *Arminius* and others, to have dictated it.

2. If he would have thought it worth the while, to have confuted any of Dr. *Twisse* his large Discourses against it, unto which I had about it, referred him in my *Corrept. Correct.* p. 227. (c)

3. If it were not apparently absurd to talk of means of Election, Election being by vertue of one entire absolute eternal Decree of God, which comprehends in it, both end and means.

4. Were it not so, that Jesus Christ himself, considered as Mediator, were not himself predestinated, and elected to be the head of the Elect, and so no *Elect*, or means of Election, *Rom.* 3. 25.

§. 3. p. 64. 1. 11, 12. *I had never so little Logick as to say, that any thing in man (which is the Object) could be the cause of Gods Decree, but that man is the cause of his sin, and of his punishment.*

Ans. 1. Why then hath he hitherto every where so fiercely pleaded for conditional Decrees of *Reprobation*, grounded on, or at least occasioned by sin, as the *conditio sine qua non*, the ne-

(c) D. Twisse
vindic. Lib.
de electione.
Digress. 1.
& 2da &c.
à p. 151.
ad 178.

cessary, the important condition, which in this case is tantamount with a cause of the Decree.

2. Why did he but just now tell us, p. 63. *That Christ is the meritorious cause of Election*, and what is Election, but Gods eternal, internal immanent Decree, appointing some to obtain grace and glory.

3. Doth he not know, that if he were candid in this acknowledgement, that then all Disputes betwixt him and the men he contends against, would be ended? who none of them all doubt; but sin is the cause of the Execution of the Decree of Reprobation though it be not the cause of the Decree it self? that *Man is the cause of his sin, and of his punishment too*, as here he himself doth speak? That though Christ be not the meritorious cause of Election, yet he is the meritorious cause of Salvation, and of all those spiritual blessings which we are chosen, or elected to? (a)

(a) Dr. Ames no Arminian sure, cites this out of Bellarmine, with approbation,

save that he saith, Tollantur merita, & nihil erit reprehensione dignum in hac distinctione prout à Bell. usurpatur. Ames Anti-Synod. Dordrac. Cap. 1. p. 19. Bellarmin's distinction in de Grat. et Lib. Arbitr. Lib. 2. Cap. 14. Electio aeterna duobus modis considerari potest, uno modo ut est intentio dandi gloriam, alio modo ut est dispositio executionis, & quasi exequutio in mente divina. Nam priori modo, Electio est mere gratuita, & nullam praequirat praevisionem operum bonorum: Posteriori modo, praequirat praevisionem meritorum. Non enim vitam aeternam sub ratione praemii, Deus dare disposuit, nisi eis quos bene operaturos esse praevidit. Gloria in genere causa finalis prior est bonis operibus, in genere autem causae efficientis, priora sunt bona Opera quam Gloria.

4. Need he once more be shewed how that by this saying, he hath given his *Correct Copy*, and now this pretty *Philanthropy* of his, a fair fall upon their backs, *Corrept. Corrept.* p. 144 145. The force of truth is often such, as that it wrings a Confession from its otherwise most stubborn opposers.

§. 8. 64.

§. 3. In his p. 121. he saith, he knowes not any one, either of the ancient or modern Orthodox Writers, who will not readily yield, that God did not absolutely decree the Reprobation

bation positive of any Creature; but upon præscience, and supposition of wilful Rebellion, and impenitence, I will now take him at his word he is as perfect an Arminian, as I have ever heard speak, or else he confesseth he is not Orthodox. In these few words, he hath ruined himself and his cause, for ever, unless he will say, that he is my Convert, and the best of his Book a long impertinence, he cannot escape by any service, &c. Mr. T. P. goes on triumphing over me, more or lesse, to p. 68.

Ans. 1. It hath used to be said, that *Lapsus lingua non est error mentis*; the trip of a mans tongue is no error of his mind. *Claudius* that dull and lasie Emperor, caught not more at flies, then this Gentleman doth at unwary syllables; yet he hath not so much as discovered, wherein the stumbles or trippings of my Phrases lye. By what I do in that very, p. 121. oppose in him, which did confound Reprobation and damnation, and much more, by what *Corrupt. Correct.* p. 113. and elsewhere, I had distinctly set down my meaning, was sufficiently expressed, viz. that considering two things in Gods Decrees,

First, *actum volentis Dei*, the act of Gods Decree, or the intention in it self considered,

Secondly, *rem decretam*, the thing decreed, or the will to execute that Decree, that the former is not grounded upon Præscience of any wilful Rebellion, but that the latter is, of which alone, as is plain, I speak in my Text, p. 121. and my meaning is much the same with that which, but just now, I expressed out of Ames, and Bellarmine.

2. If the saying of this can make me as very an Arminian, as ever he heard speak, I dare be bold to say, that as great Anti-Arminians as ever I heard of, or ever set pen to paper, have spoken as much. I shall not need at large, to quote Doctor Davenant, Dr. Walaeus, Dr. Rivet, (a) nay, all the Sublapsari-

(a) Dr. Walaeus
Contra Corvin.
in Quarto, p.
30. & 152.
Bishop Daun.
Animadvers.
p. 42, 43, &
III. imd. pas-

son. A. Rivet Disputat. quintâ de Reprobatione Thes. 8, 9. &c. Paulus Ferius a professed Supralapsarian. Schol Orth. Cap. 28. Voluit quidem Deus non beatificare Judam, sine ullo respectu peccati, tamen non habuit voluntatem infligendi pœnam, nisi propter peccata, quæ in eo prævidit.

ans, who speak full out as high as this comes to, and yet never commenced *Arminian Doctors*; but let me only, in the Margin, refer him to multitudes of places, out of Dr. Twisse (b), and for the behoof of the English Reader; I shall transcribe some few signal passages out of Dr. Twisse, in his Answer to the Synod of Dort and Arles, reduced to practise: And very hard it will be for Mr. T.P. to prove Dr. Twisse to be an *Arminian*; and yet to his sayings, he must consent, if he will not prove himself to say, that any thing in man which is the Object, decreviffe, can be the cause of Gods Decree, p. 64.

ut non nisi nolentes, atque impii perderentur: verum & hoc subjungimus, hinc tantum sequi impietatem causam esse perditionis, non autem decreti sive constitutionis divinae. In eadem sententiam sapissime, p. 332. Col. 2. Lib. 2. p. 11. col. 2. Epist. Dedic. ad Reg. Bohem, p. 4. Lib. 1. 83. 99. and I dare be bold to say, in a 100. places more, &c.

Dr. Twisse Synod of Dort and Arles, p. 10, 11.

God did decree to damn no man, but for sin, is the unanimous consent of all our Divines, &c. And accordingly, *Tilenus* himself, when he was on our side, took exception against *Arminius*, his stating the Decree of Predetermination and Reprobation, according to our Opinion, to proceed, *citra omnem considerationem respicientem & fidei in illis, aut impenitentiae & infidelitatis in hisce, i.e.* without all consideration of Repentance and Faith in those, or of impenitence and infidelity in these. And this, that Rev. Dr. further proves, p. 11. out of *Piscator*, and out of the *Contra-Remonstrants*, in the Conference at the *Hague*, &c. So opposing his Adversary, p. 38, and 39. he had these words.

Secondly, He aggravates it by the circumstance of the least consideration of sin, which we are said to deny to have place in *Reprobation*; whereas Divine consideration hath no degrees at all, whereby it may be capable of greater or lesse, (a fair answer to what Mr. T.P. hath, p. 6.) Sin hath degrees in man, but Divine consideration hath no degrees at all.

To

To come nearer to the point, & to discover their juggling, in stating our Tenet most calumniously. Consider, I pray do any of our *Divines* maintain, that God did ordain to damn any man but for sin? (and by positive Reprobation in my p. 121. I meant nothing, or could mean nothing but *damnation*). It is apparent, they do not; all acknowledging, that like as God doth damn no man but for sin, so doth he ordain to damn no man but for sin. And a little after, to add one thing more, not for their sin which they sinned in *Adam* only, but for those very actual sins and transgressions which they are guilty of. And if any thing can be spoken yet more plainly in the same Book, p. 40, 41. having spoken of Election, he speaks thus about the decree of Reprobation. The like distinction is considerable on the part of Reprobation, which also is the will of God in a certain kind; I say, we must distinguish in this Decree, the act of Gods decreeing, and the things decreed by him. And these things are of a different nature, and so different, that look what alone is the cause of the act, that alone is the cause of one thing decreed by it, but not so of the other. As for example, the things denied by Reprobation, are,

1. The denial of Grace.
2. The denial of glory, together, with the inflicting of damnation. As touching the first of these, look what is the cause of Reprobation, as touching the act of God reprobating, that and that alone is the cause of the denial of Grace, *viz. that of Faith and Repentance*, to wit, the mere pleasure of God: But as touching the denial of glory, and inflicting of damnation. God doth not proceed according to the mere pleasure of his will, but according to a Law, which is this, *whosoever believeth not shall be damned*. And albeit, God made that Law according to the mere pleasure of his will, yet no wise man will say, that God denies glory, and inflicteth damnation on men, according to the mere pleasure of his will; the case being clear, that God denies the one, and inflicts the other merely for their sins, who are thus dealt withall.

Thus

Thus far that great *Arminian* *Maule*, Dr. Twisse, unto all which as a signal conclusion, let that noted place be added, *Vind. c. Lib. 2. p. 75. Nuncquam mihi contigit incidere in quempiam e nostris asserentem, impios Creatos esse ad gloriam Divinae Justitiae in eorum suppliciis demonstrandam ob decretum Dei, sed signanter, hoc fieri passim profitentur ob peccata ipsorum impiorum non quod peccata impiorum dicant esse causam creationis, sed quod peccata hominum, tam in executione quam in intentione Dei constituent causam damnationis ipsorum, &c.*

§. 4. As for what he subjoynes next p. 65. against the distinction betwixt Reprobation, Positive and Negative, there is no real difference betwixt not choosing and refusing, or betwixt not saving, and damning, in Gods Decree, &c.

Ans. 1. I trust Mr. T. P. notwithstanding all the many Profelytes, which he glories his *Correct Copy* to have gained him, (a) is not become so absolute a Dictator in the Church, as to be able by some few scrats of his pen to overthrow a distinction, so solemnly, and so long received, as I could show, if need were, at large, this to have bin by *Austin*, by multitudes of Schoolmen, one of which is not afraid to question any mans prudence, who shall deny so plain a thing (b) by his beloved *Arminius* himself, or by all sorts of *Neotericks*.

(a) *Phil. Chap. 3. p. 55.* *(b) Pennot. Lib. 7. §. 10.* *Quis tam imprudens qui dicat voluntatem excludendi efficaciter a liquem a fine, & voluntatem permittendi illi.*

Secondly, Though in Gods decrees, who is *purus purus actus*, there be no multiplicity of acts, one succeeding the other, as in men; yet *ex parte rei*, and to us poor mortalls, there must needs, as to the master, be conceived as great a distinction betwixt these two, as there would be betwixt an Earthly Judges, leaving a Prisoner in Goal, or not preferring of him at Court, and his adjudging of him to the Gallows for his fellow.

§. 5. As for the tedious Dilemma with which in the same page 65. he would fain gravel me upon occasion of what I had wrote, p. 197. in defence of *Calvin*.

A. 1. Any wise body will easily perceive, that none but a very absurd man would have put it, seeing in that place, I have no

occa-

occasion at all, nor do not make any the least use of the distinction betwixt *Reprobation positive*, and *Reprobation negative*, only I have occasion to distinguish Gods eternal *Reprobation*, from the first *Adams* and the *Angels temporal Apostacy*. And of the first, I say with *Calvin*, that Gods secret will was the sole cause; but of the latter, that *Adam* and the *Angels* sinful wills were the cause. See *Calvin*, de *prædest.* p. 711.

(a) See him

2. Any body, if he will but turn to what I wrote, *Corrept. in and about Correst.* p. 195, 196. in defence of *Calvin*, will easily discover the place Mr. T. P's. unreasonable *thriftiness*, in sparing to give any Answer to no less than four of my *Replies* against what he had said against *Calvin*, and in nibbling only a little at the fifth, by the insertion of a most unseasonable *Dilemma*; for the making his 4th Sect whereof here, there was no other occasion given him, then of the 23. what he was pleased to take from his own working wormish fancy.

his Institution

3. Seeing Mr. *Calvin*, whensoever he hath occasion to speak of Gods Decree of leaving *Angels*, or the first *Adam* to themselves, so as not to have decreed them that efficacious Grace, by which they would certainly have preserved themselves from falling, and did only afford them that sufficient Grace, which they might have stood, if they had so willed; the Lord gave them only *posse stare vel non peccare si vellent*, he gave them ability to have stood, if they would, but he did not give them *voluntatem standi quod poterunt*, a will to stand, according to what they were able; I say, *Calvin* never speaks of these matters, but with serious profession (a), that he is

am-Edit. Genev, 1612. Quo-

modo Dei præscientia, & Decreto statutum fuerit quod de homine futurum erat: neque tamen in Culpa societatem trahendus sit Deus, quasi transgressionis vel author sit, vel approbator: quam longè altius humana mentis, perspicaciâ esse palam sit, ne ignorantiam nostram fateri pudeat. Imo, ne quem ex fidelibus fateri nescire pigeat, quod Dominus Lucis sua inaccessa fulgore absorbet. Primam, nihil aliis, nisi ex animi mei sensu, præscribo. Testis enim mihi erit Dominus, cui conscientia mea subscribit, sic me hæc stupenda ejus judicium quotidie meditari, ut nulla plus aliquid sciendi curiositas sollicitet, nulla mihi de incomparabili ejus Justitia obrepas sinistra suspitio, &c.

M. T. P's. renewed Contradictions about special Grace. Chap. 3.
zed at the depths of Gods Counsels and proceedings, and therefore it would have been no wonder, if my self defending him, should have put forth something not so satisfactory to humane reason.

§. 9. Answer.

To his intolerably long talkative Sect. 23. set down by him from p. 84. to p. 98. in defence of *Universal Redemption*, and against the error of *Christs dying for the Elect only*.

Answ. But for my good Neighbor's saying, Chap. 1. p. 15. that *with the Opinion of Universal Grace and Redemption, all others in debate must stand or fall*, which he repeats a second time, p. 93. of this very sect when he saith, that it is the *main hinge*, upon which all turns, and doth depend, I for my part would most closely have adhered to my promise of *avowed silence*, set down most solemnly, *Corrupt. Correct.* p. 110. for I am sure he brings nothing new upon this *Argument*; nay, takes a most provident course of answering little or nothing to all, or most of the Scriptures which he had formerly objected against me, and with which he flourisheth once more, p. 85, 86. and which I had distinctly given Answers to, in *Corrupt. Correct.* from p. 100. to 108. over and above what I had said against his various mistakes upon this point, p. 130, 131, 160. &c. *passim alibi*: yet, lest any body should justly be discontented, I shall subjoyn some *general Observations*, in opposition to this whole Section. Its no way fitting, that *General Grace and Redemption*, here pleaded for, should be graced with too many *special, or particular Answers*.

First then, p. 84. our Gentleman yet still against what I had said, pretends, that he maintains *Special Grace*, when as by what we have oftentimes heard formerly this *special Grace* flowes from a *Conditional general Decree* and as in this Section we are told at large from an *Universal Redemption*, which he alone pleads for; having never as yet, nor any way being able by the *Genius* of his Tenents, to show us what *special Graces*

Graces, Christ by his death hath deserved more for the *Elect* than for the *Reprobates*, and all that are or shall be damned in Hel. He cannot p. 84. be of their eleven, who do arrogate a Saviour wholly and only to themselves; and yet he full well knowes, that none are so presumptuous, as not to allow Christ as well to be the Saviour of all the *Elect* of God, who ever were, or shall be existent upon Earth, as of themselves.

Secondly, What *Answers* to his formerly alledged Scriptures, and here again repeated, p. 85, 86, he did wholly despair to overthrow by dint of Argument, he attempts to do by (a) *Facile intollerable Clamours*, (a) and as impudent assertions, as ever est *Augu-* dropped from the pen of the most profligate Writer. To in-*stinum* vin- stance, first he saith, p. 85. that the limitations and restrictions cere, non ve- which I put upon some General Scriptures quoted formerly by him, ritate sed are as contrary to Scripture, as any thing could be invented by the clamore. wit of Julian or Helvidius. (b) L. Da-

Answ. And thus besides his making of Helvidius as great naus de ha- an *Antiscripturist*, as was *Apostate Julian*, whereas his Here-*iesibus* p. 151 sie was only to be an *Anti-Maria*, (b) he ranks with his own cum p. 303. certain knowledge, (for I had formerly alleaged them) *Au-* (c) *Corrept.* *stin*, *Prosper*, (my *Corrept.* saith falsely, *Ambrose*, p. 131. (c) he *Correct.* p. Church of *Smyrna*, the Church of *Lions*, unto which, let me 131, 132.

But more di-
stinctly. see Austin *Enchirid: ad Laurent: Cap. 103. de Corrept. & Grat. Cap. 14.* see fuller and larger Testimonies of the Church of *Lions*, set down by C. Janien. Tom. 3. Lib. 3. p. 384. in *Libro de tenend. Script. veritat. in aucta-* rio biblioth. S. S. Patrum. Tom. 3. *Cyrill. Alexandr. when against special Re-* demption, which he had pleaded for, he had objected that place, 1 Joh. 2. 2. the very place in which Mr. T. P. p. 86. & *Correct Copy*, p. 38. placeth his chief confidence, he answers Lib. 11. cap. 8. p. 967. *huius objectionis Solutio, non est explicatu difficili. Quia enim B. Johannes Judaeus erat, & ex Judeis, ne qui* forsan existimarent Dominum pro *Israelitis tantum Advocatum esse apud Pa-* trem, pro aliis vero gentibus, qua per orbem universum sparsa sunt non item, quamvis fide erga ipsum conspicua futura essent, & brevi ad agnitionem Sa- lutis per Christum vocanda, necessario dicit non pro *solis Israelitis.*

Horrida assertions by Mr. T. P. put upon Austin, and other ancient.
 now add *Cyrillus Alexandrinus*, and others (as the *Valentino*
Council, Cap. 4. *Propter nimium errorem qui de hac causa ex-*
ortus est, ita ut quidam. sicut illorum scripta indicant, etiam pro
illis impiis, qui à mundi exordio usque ad passionem Domini in sua
impietate mortui, & aeterna damnatione puniti sunt, effusum defi-
niant; illud nobis simpliciter & fideliter tenendum ac docendum pla-
cer, juxta Evangelicam & Apostolicam veritatem, quod pro illis
hoc datum precium teneamus, quibus ipse Dominus noster dixit:
Sicut Moyses exaltavit serpentem in deserto, ita exaltari oportet fi-
lium hominis, ut omnis qui credit in ipso, non pereat sed habeat vi-
tam aeternam,) amongst pernicious *Hereticks* as bad as *Jul-*
lian, or *Helvidius*: other Restrictions did I put none upon
 these Scriptures, then what they do, and prove out of the
 Scriptures.

Secondly, He dares vent it p. 86. that if we will not take
 the mentioned Scriptures in that vast Latitude which he
 pleads for, we might as well deny an *Universal Creation* of all
 things, which is not asserted to us, by so great a variety of plain
 expressions, as an *Universal Redemption* is found to be,

Ans. 1. There might be some place for this bold asser-
 tion.

1. When as any good Christian shall think it as necessary
 to put it to the Question, whether God must not needs be
 granted to be the Creator of all things, *visible, and invisible,*
because that in him, we live, and move, and have our being, *Act.*
17. 28. and for that it would imply a manifest contradiction,
 if it should be otherwise, (nay, introduce *Atheisme*) as he
 would question whether there be the like necessity of asse-
 ting Christ to be the Redeemer of all, whether *Elect* or *Reprobate,*
believers or unbelievers?

2. What if the *syllabical expressions* in the word *All*, the
whole world, &c. be as loud sounding in the matter of *Redemp-*
tion, as in the matter of *Creation*, will it follow, that in refe-
 rence to the former, for the matters sake, far different from
 that of *Creation*. no use must be made of that Rule of *Austins*,
 that Scripture Phrases must be interpreted, according to the
 na-

nature of the matter which is expressed by them (a)? Doth (a) *August*
not himself acknowledge that of 2 *Tim.* 2.4. one of his main *Epist.* 59.
Scriptures, there were no lesse then 4. several Interpretations, *Scriptura*
Correct Copy, p. Of which not one of them, I am well assu- *mos est ita*
red, makes one whit for his extravagant *Universality* (b). But *loqui de par-*
did he ever hear of any one Christian, so far distracted, as *to te, tanquam*
contract *Universal Phrases* in the matter of Creation. *de toto:*

quam Divi-
na Scriptura

consuetudinem per omne Corpus Literarum ejus creberrimè sparsam, quisquis
diligenter adverterit, multa dissolvit qua inter se videntur contraria. (b) See
the several Interpretations fully set down by C. Jansen, *Tom.* 3. *Lib.* 3
Cap. 20, 21.

Thirdly, Ought not the *Comments* of no lesse than two
Angels from Heaven, *Math.* 1. 21. *Rev.* 5. 9. sway with us
in this matter, for the contraction of the sense of some Phrases
which seem to speak for an *All*, and every individual of that
all, taken in the utmost *Latitude* imaginable, for a sine of all
sorts and kinds, whether *Jewes or Gentiles*, *high or low*, *rich or*
poor, *one with another*: Especially, when as first there be no
lesse, nay, far more Scriptures, which handling the matter
of *Redemption*, purposely confine it to some in *special*, not to
all at random, without the least discrimination.

1. As for example, when it is said, that *Christs blood was shed*
for many, *Math.* 26. 28. That he was *λύτρον ὑπὲρ πολλῶν*, a ran-
som for many, *Mark* 10. 45. *Isa.* 53. 12. viz. for those whom
the Father had given him, *Joh.* 17. 9. 19. for his Sheep *Joh.* 10.
15. *Heb.* 13. 20. for his People, *Heb.* 2. 17. for the Children of
God, *Joh.* 11. 51, 52. for the Church, *Act.* 20. 28. for his Body,
Ephes. 5. 23. for Gods Israel, or Jacob, *Rom.* 11. 26. and all this
in conclusion, is but for the Elect of God, *Rom.* 8. 33, 34. his friends,
Joh. 15. 13. And for the avoiding of these, and many more
such Scriptures, will he say either,

1. That the Scriptures interfere with themselves?

2. Or that in these last mentioned, the word, the exceptive
particle *only*, is wanting? If he say the first, he is the *Hebri-*
dian:

dian Antiscripturist he told us of, *Phil. Chap. 3. 85.*

3. If the latter, his plea is just as good as that of the *Papists* denying *justification by faith alone*, though the word *only* be not found in *Rom. 3. 28.* Or it is just as good as that of a profane mans would be, who being exhorted to love his Wife only with a *conjugal* love, should reply, that the word *only* was no where annexed to the command of *loving of his Wife.*

Secondly, When as very frequently in the Scriptures upon other and smaller occasions, the words *All, the World, all the World,* (with the empty sound of which p. 86. he keeps such a coyl) are as much confined to an *All Determinate*, as to the *indeterminate All*, he pleads for: peruse *Iohn 21. 25. 1 Iohn 5. 19. κόσμος ὅλος. Rev. 13. 3. ὅλη ἡ γῆ. All the Earth*, as we have it, *Act. 19. 28. Act. 11. 28. Act. 4. 21. & 10. 12. & 19. 10. Ioh. 12. 32. Phil. 2. 21. Math. 9. 35. & 3. 5. Isa. 40. 5. Joel 2. 28. Rev. 14. 6.* nor can I tel in how many places more. And when ever he shall be able to produce as many *restrictive Phrases* in the matter of Creation, then it will be time enough for to believe *Universal Redemption*, as maintained by him.

Thirdly, He pleads p. 86, 87. that if his broad sense of the forementioned Scriptures be not yielded to, then the *plainest Scriptures would become the hardest*, then God would be charged with *mental Reservations*, and then we should tell the people, that he doth not speak as he meanes, but that his meaning is contrary to what he speaks.

Answ. For this there might be some sense.

1. If some *metaphorical and tropical* expressions, were not by rational men, as apt to be understood as more proper ones.

2. If, *all, the World, a World full*, even in common and vulgar expressions, did not very ordinarily signifie a great many things, or men, or some of all sorts, as well as they signifie all and every individual thing, without the least exception.

3. If it were not proper enough for the Holy Ghost, in any matter, to use what phrases he liked best, for the exercising of our industry, I take those to be intolerably bold, who would teach their Maker to speak plainly, because they be resolved to be lazie.

4. If

4. If a World of Divines, both *Ancient* and *modern*, as well as my poor self, *Corrept. Correct.* 161, 162, 163. had not rejected it, that in the general proposal of the Gospel to every Creature, *Mark* 16. 15. there is not, or cannot possibly lurk any *mental Reservation*, or insincerity, how particular soever *Gods Decrees*, or *special Redemption* may be.

Tertio principaliter. Thirdly, In reference to this *whole Section*, after all the *pudder* he makes, with his *Universal Redemption*, and the fair hopes that some men might be put into, that all men should be saved by it, or have their sins pardoned by it, it doth at least but shrink into *Christs salvation for all*, *Phi.* p. 85. Marg: into a *passive power*, or *bare possibility of being saved*, or a *capability of being saved by Christs merits*. Angry, full angry he is with us, that we will not so much as allow of this.

Answ. Yet it would have become him very well, to have known,

First, That none of his Adversaries do deny the offer of *Christ*, unto all, unto whom the Gospel is, and by Commission ought to be preached, *Math.* 28. 19.

Secondly, They do not only say, that it is possible, by virtue of *Christs merits*, for all men to be saved, in case of true *Faith and Repentance* (a); but that in that case, they shall certainly be saved, by virtue of *Christs death*.

(a) *Dav. Animadvers.*

257. *imo D.*

Twisse. Lib.

2. *vindic. p. 2. De utilitate mortis Christi, ex Decreto Dei redundante hominibus ad gloriam sive salutem sic statuimus: nempe decrevisse Deum, ut Christi mortis beneficium nemini, nisi crediderit, rursus, modo crediderint, universis & singulis cederet in adeptionem salutis. An aliter instituit Amniani? prorsus non solent. De utilitate vero mortis Christi, ex Decreto Dei redundante hominibus ad gratiam, hoc est, ad fidem & resipiscentiam, sic censemus. Non decrevit Deus ut Christi mortis utilitas cederet omnibus in adeptionem Gratia efficacia, qua Crederent & Resipiscerent. At non omnium est fides, &c.*

Thirdly,

Christ by Mr. T. P. made only a potential Saviour. Chap. 3.

Thirdly, It will never be possible for him, or the stoutest of his party, to prove Christ to be only a *Potential*, and not an *actual Saviour*, unless they will undertake to prove and make it good.

1. That it was not within the compasse of Gods absolute power, if he had been pleased to make use of it, to have provided for mans Salvation, some other wayes, than by the satisfaction of Christ.

Secondly, That Christ *potentially* procuring mans *Salvation and Redemption*, by which alone, no man was ever yet, or ever shall be saved, but man *actually and efficaciously* procuring his own; Man, of the two, doth much more for himself, in point of *Salvation, or Redemption*, then Christ, (who to all his, is a Saviour, *his redemptio*, Heb. 7. 25. unto the very utmost doth for him.

Fourthly, It is a most insufferable injury done to Christs merits, to suspend the efficacy of them, upon mans free will, so as not to be ashamed to assert, p. 87. that it is *Christs intention to save them all without exception, if by the wickedness of their wills, they did not frustrate his intention, as the greater part of men do, by not accepting his offer, and not performing the conditions on which his offer is made.*

Ans. 1. Belike now, (if he speak of Christ the Sons intention as *Mediator*, as I am confident he doth and must, as before, *Phil. Chap. 1. p. 22.* he had done of God the Fathers) Christ, notwithstanding all his extreme sufferings must be beholding to mans weak, slippery uncertain free will, whether he shall see the *Travel of his soul, have a seed to serve him, have a body, a spouse, a purchased Inheritance, &c.* All this is frustrable if man so please.

2. Belike its now no more a part of Christs sufferings by his merits, to procure us a will not to frustrate his merciful intentions to us, and so to make us partakers of the blessed fruits of his sufferings.

Thirdly,

Thirdly, All upon a sudden, the Lord blessed for ever must be made *Impotent*, (a) *unhappy*, *changeable*, seriously to will, (a) *Lib. 1. i. e. to purpose*, or properly to decree to effect that which *alasse* *Contra Ju-* he knowes will never be; but wherein he must be frustrated *lian. operis* by mans will, stronger then his, and which therefore, he will *Imperf. f.* not will, when man for not willing on Earth, what God once *133. Absit ut* willed, shall be sent to Hell, and when no good man shall so *impediatur* much as will damned mens salvation (b).

*ab homine
omnipotentis
& cuncta*

scientis intentio. Parum de ne tanta cogitant vel ei excogitanda non sufficiunt, qui putant Deum omnipotentem aliquid velle, & homine infirmo impediante, non posse. In Enchiride. c. 5. Tunc in clarissima luce videbitur, quam certa & immutabilis voluntas Dei, quam multa possit & non velit, nihil autem velit & non possit, quamque sit verum quod in Psalmo canitur: Deus noster in cælo & in terra quicquid voluit fecit. Quod utique non est verum, si aliquid voluit, & non fecit; & quod est indignius, ideo non fecit, quoniam ne fieret quod volebat omnipotens, voluntas hominis impedivit: (b) A. Rivet Disp. 7. Thes. 25. Si talis voluntas propriè, & ut loquuntur formaliter esset in Deo, ut perpetua foret, esset necessarium, proinde Deum semper velle hominum salutem: id autem fieri non potest. cum ne pii quidem homines post hanc vitam sint eam voluturi, propter status sui perfectionem, cum Angelis communem, quâ etiam sit ut nec pro reprobis orent, nec super damnatis ullâ commiseratione moveantur, sed purè & perfectè in eorum punitione laudent Dei Justitiam, &c. Austin Enchirid, Cap. 103. Quomodocunque vero illo aut alio modo hi aut similes loci (1 Tim. 2.) intelligi possint; ita tamen intelligantur, ut credere non cogamur aliquid omnipotentem Deum fieri voluisse, factumq; non esse, qui sine ullis ambiguitatibus, si in cælo & in terra, sicut & veritas canat, omnia quæ voluit fecit, profecto facere noluit quodcunque non fecit.

Thirdly, If such be Christs intention, even as here he acknowledge to the greater part of perishing men, then that *abominable absurdity* which most ridiculously p.88. he would fain put upon us, that Christ is the Saviour only of *Reprobates*, will by just consequence fall only upon himself; for we, who from the place which there he quotes, 1 Joh. 3. 2. taking the word *All*, and the *whole World*, for all sorts of men, whether

M m

Jewes

Jewes or Gentiles, dispersed in the World, who ever have, do, or shall believe; by vertue of their Election, we grant the word to signifie, not only the major part of such, but even every such an individual one; whereas he pleading, that Christ dyed for all, without any the least exception; and whereas he doth grant to that, by far the major part of such do perish, and shall be damned for ever; it will invincibly follow, that if Christ died not only for Reprobates, he died for far more Reprobates then Elect; yea, all his sufferings notwithstanding, he might only have died for Reprobates.

Fourthly, Though here as before, p. 22. he would make us believe, that God hath an intention to save all that perish, yet how this should be possible, no man can imagine, when as,

1. God in the meanes of Grace, doth not so much as make an offer of Salvation to all, *Psal.* 147. 19, 20. *Act.* 14. 16. & 17. 30.

2. When as his Rev. Father *Arminius* could have taught him, and Mr. T. P. (c) seems to have learned his Lesson pretty well from him, God affords only sufficient Grace to those who perish, but not efficient. Either then men may be saved, without the meanes of Grace, the annuntiation of the Gospel, or (which must needs be their opinion) men by their free will may turn sufficient grace into effectual grace, when they list, or can say he God without palpable absurdity, cannot be said to intend salvation to them all (d).

295. 296,

297.

(d) Mr. T. P. may do well to see a large discourse about this in Dr. Amirald, the very man he boasteth to be of his side, *Defens. Calvin. de Reprobato.* p. 198, 199. & inde. † *Innocentius tertius, Sanguis Christi pro Solis predestinati natis effusus est, quantum ad efficientiam, sed pro cunctis hominibus effusus est quantum ad sufficientiam.* Thom. Aquin. super 5. Caput Apocalypseos. De passione Domini, inquit, loqui est dupliciter: aut secundum sufficientiam, & sic passio redemit omnes. Omnibus enim red'mendis & salvandis sufficiens est, etiam si plures essent mundi, ut dicit Anselmus Lib. 2. Cap. 14.

Fifthly

Fifthly, All his tedious discourse which he begins, p. 93. and at length concludes thus, p. 94. *from all this together, it is as clear as noon-day, that they who deny him to be the Saviour of all the World intentionally, cannot say with any reason that he is so much as sufficiently the Saviour of them, whom he eternally decreed he would not save, &c.*

Ans. 1. I say, all this Discourse is grounded upon a mistake of the usual distinction received in the Schools, and which in his Margin p. 93. he relates well out of Dr. Overal, viz. of Christs death, either as sufficient for all, or efficacious only for some: the first member of this distinction about the sufficiency of Christs death, is not by the Authours of it (*† Innocentius tertius Sanguis Christi, &c.*) as it is known, opposed to *Intentionaliter*, as he reports it, but to *efficaciter* as they use it.

2. Both he and his Dr. Overal with him, p. 93. are out, if (e) See Mr. they suppose them, who do manage this distinction best, (e) Perkins. Dr. to take the ground of the sufficiency of Christs merits, to arise Twisse, and from his *Hypothetical will* of saving all without any difference, others, di- whereas they take the sufficiency of his death for all, even of a *strictly open-* thousand Worlds, if there could be so many, and without *ing the sense* which it could be sufficient for none, to arise from the Digni- of this di- ty of Christs person, as he is God and man: to that they main- *stinction, D.* tain the death of Christ to be *absolutely sufficient* for all, and Twisse Lib. not only to be so upon *supposition.*

I. §. 21. 22.

p. 252. 254.

Hujus pre-

tii soluti virtus & efficacia (inquit Rev. Perkins) tum quoad meritum & quoad operationem, infinita est, & tamen distingui debet: est enim vel potentialis vel actualis. Efficacia potentialis est, qua *ἀντὶ τοῦ* in se sufficiat pro redimendis Singulorum, absq; exceptione peccatis. etiamsi essent mille mundi hominum: verum si spectemus efficaciam illam actualem, *ἀντὶ τοῦ* illud quoad consilium Dei, & quoad eventum, pro Electis tantum & predestinatis est solutum. Dr. Twisse *Ibid.* p. 254. Christum mortuum esse pro omnibus non est idem, quod Christi mortem sufficientem esse pro omnibus. Illud enim negaret Perkinsius, & nos unà negaremus; hoc affirmaret, & nos unà secum affirmantes haberet: idque nulla sub conditione, ne voluntatis quidem Divina, licet contrarium Perkinsio, sed sine omni candore imputat Arminius, &c.

About the distinction of sufficienter and intentionaliter.

In a word; they say not, when they deliver their mind accurately, that Christs death, as a price sufficient, was actually offered up to the Father for all; but that his death is in its own nature of such worth, as to be able to save all, and that it will efficaciously save all, who are by Faith made partakers of it.

Thirdly, Christs *Eternal Decree*, (which to make the matter the more odious to carnal undiscerning people, some few lines before, *he calls his irreverfible Decree*, whereby *he was not able to resist himself*) is at all no barre to the sufficiency of Christs merits for saving all: it is only a voluntary Barre of his own making, which renders him not *unable*, but for Reasons best known to himself, not willing *i. e.* not decreeing to save all.

Fourthly, If *P. Bertius*, Shield-bearer to *Arminius* himself, may be believed, we need not much contend for the distinction of *Sufficienter* and *Efficaciter*, becaule it is not properly of *Divine*, but humane *Tradition*, which was the reason why *Arminius* would not prosecute it (f).

(f) *Exam.*
Armin. Per-
kinj. pradeft.
p. 99,

Sixthly, and lastly, from what hath been said in my *Con-rept. Correllt.* as well as in this writing, to other Scriptures, parallel to that of 2 *Cor.* 5. 14. it will be easie to discover what must be said to all that *extravagant Discourse*, upon which Mr. *T. P.* spends no lesse then 4. whole pages, Chap. 4. from p. 28. to 32. for after all said, and all done, *pro* or *con*, it will be most clear to any attentive Reader, who will either seriously mind that Text with its context, or consult with the best Interpreters;

1. That the Apostle in his proposition 2 *Cor.* 5. 14. speaks of an *all* such as himself, who were constrained by the love of Christ, (and sure such are not, the *all* Mr. *T. P.* pleads for) and therefore that the *all in the Minor*, v. 15. must needs be taken as it was in the *Major*.

2. That the death the Apostle speaks of, v. 14. is not a natural death, as Mr. *T. P.* would have it, p. 30. but it is a *moral death*, viz. such a one, by which in Christ our head, we did as it were all die, no otherwise then as if we had died and satisfied for our selves, and procured for our selves a vertue to dye

dye unto sin, and no more: as the Apostle speaks, v. 15. *to live not unto our selves, but unto him which died for us, &c.*

3. He will find that v. 14, 15, 17. the Apostle makes a tacit Antithesis, which elsewhere he had done most *explicitly*, *Rom. 5. 11, 12, 13, 14, 15. &c. 1 Cor. 15. 21, 22.* betwixt the first and second *Adam*, who are by him made to be two different Roots, whereof the first after his fall, derives nothing else but *death and sin*, to his *natural Offspring*; but the second derives to his *spiritual Offspring, life and righteousness* (g). This being most plain, it would be superfluous labor, to spend more time and paper in giving more particular Answers to his *Luxuriant Discourses*: the rather, because most, if not all the particulars have upon some occasion or other been sufficiently crushed already. And thus I am at last come to an end of that, with which if he say true, p. 15. all other Opinions in debate, *must stand or fall*, and upon which, the hinge of all doth turn, p. 93. *Habemus confitentem reum*, according to his own Confession: then if what I have said against him, will hold water, as I trust in God it will, all the rest of his Book is turned off the hinges, and is *truncus iners, et terra inutile pondus*. I shall therefore with all the brevity that I can, dispatch what remains,

(g) Vide J. Camer. De Ecclesia, p. 105. 107. Ut Adamus Auctor generis nostri est secundum carnem, homo terrenus terrenorum: ita Christus auctor generis nostri est secundum spiritum, homo Cœlestis

Cœlestium. Attamen d. versâ ratione. Fusius idem p. 127. ejusd. Libri. Quam sit hæc nostri cum Christo unis efficax, vel inde facile colligi potest, quod quæ Christus in nostri Gratiâ pertulerit, ea eodem apud deum loco sint, ac si nobis tam gravis pœna incubuisset. Hoc verò est quod Apostolus significavit disertis verbis, 2 Cor. 5. Si unus, inquit, pro omnibus mortuus est, omnes mortui sumus. Ita Christus dum pœnâ quæ fuit maledicta defungitur, totum Christi Corpus ea pœnâ defunctum est, &c. vide etiam in hanc sententiam, D. Augustin. De pec. & merit. Lib. 1. Cap. 8.

§. 10.

To his §. 27. about Scripture, Tradition, Right Reason, from
p. 103. to 107.

Ans. §. 1. But that we have met with an *Orator*, who *de quolibet Themate*, if need be, can out-wit, and out-speak too, *Ovid* versifying upon a *flea*; *Dan. Heinsius* rhetoricating in Commendation of a *Lowse*, before a *Lowse Senate*; *Erasmus* praising; *Orat.* his applauding of Folly; and a learned, but a known *Armi-*, *Dan. Hein-* 'nian, *P. Cunaeus* his not jocularly, but seriously crying up an *A-* *siis*, *de pe-* postate *Julian*, (a) we should not have had the *expensful waste* *diculo*; *ad* of almost four pages upon that so slight a mention of *Tria sunt mendicorum omnia*, in my *Corrept. Correct.* p. 43. 44. which yet was not done upon a slight occasion; but because he had said, p. 2. of *Scriptos.* his uncorrect Copy, (as he is pleased to style it) that unto the *Erasmii En-* Authority of the *Fathers*, we owe the *Canon of the Scriptures*, *comium* and our belief of three subsistences, in one substance, much the *Moria.* same to what he saith, *Philanth.* p. 104.

(a) *P. Cu-*
naeus, pref. in

Divi Caesaris (ut Ethnicè vocat) Juliani laudem. ad Syndic. Leidensum.

§. 2. Unto all this long Discourse, then, he ought to satisfy himself with this concise Answer,

1. That every one who is but in any tolerable measure acquainted with the old *Pelagian*, or the late *Arminian Divinity*, are full well acquainted, that it bottoms far more upon that, which men fallely call *Right Reason*, then either upon *Scripture* or *Tradition*, which made *Pelagius* of old, appeal from *Divines*, and *Pescere Auditorium Philosophicum*, as pretending at first, what afterwards his *Profelytes* did, (as witnesseth
Brad-

Bradwardine (b) that they were beaten by some Authorities of (b) Tho: seeming Scriptures and Tradition, but could never be beaten Bradward. by reason.

Præfat. Si-
cut Antiqui

Pelagiani ventoso nomine scientiarum secularium inflati consistorium, Theologicum contemnentes, Philosophicum flagitabant: ita & moderni. Audivi namque quosdam Advocatos Pelagii, licet multum proventus, in sacris apicibus, affirmantes Pelagium nusquam potuisse convinci per naturalem & Philosophicam rationem, sed vix arguebatur utcumque per quasdam auctoritates Theologicas satis nudas, maxime autem per auctoritatem Ecclesie, qua satrapis non placebat.

And as for that of Tradition, it is well known, that *Anst*in confutes the summe of Pelagius; and consequently, of *Armi*nus, and T. P. their Divinity, which is, that salvation is derived to men, *ex fonte volendi*, flowes from the Fountain of their free wills, by that which was commonly received among the Antients, that *Quem vult Deus Religiosum facit*, that is, in the Apostles Phrase, God gives Grace to whom he wills, Rom. 9. 18. I hope Mr. T. P. will not fault my Translation, unless he will say, that a man may become Religious without Gods efficacious wonder-working Grace.

2. That Mr. T. P. by his frequent wrestling of good Scriptures, his slighting of old *Anst*in, his producing of a Decachord of sorry Reasons, by his Philosophical Boethian Discourse, no way grounded upon ancient Scriptures or Tradition, had given a substantial Specimen, a full proof, not of placing p. 104. Right Reason before Scripture, as to point of order in his Book, (a) Tertul-
thing which I was never so simple as to charge him with) but lian. Tolle
which is far worse, of setting up that thing which he calls hereticis qua
Right Reason higher in his heart; and therein, as Hereticks of cum Ethni-
old, making their brains their Bible (c). cis sapiunt

3. As for what he quotes, or rather mis-quotes out of Rev. ut de solis
Ball his Pulpit-Patron, Part. 2. p. 197. §. 7. (by the Printers I Scripturis
suppose, rather than his own mistake) and which he saith, seem- quæstiones
eth to him, to be one of the very best Arguments in all that suas sistant,
Book, & stare non

Answ. 1. poterunt.

Answ. 1. It is somewhat a wonder to me, that his famous professor of Divinity, *Jacob Arminius*, in the University of *Leyden*, *Philan. p. 14.* should about such kind of expressions, as Mr.

Ball useth in the place quoted, differ so really from his, otherwise most Genuine Son Mr. *T. P. (d).* He had divers times said upon occasion of the debated Controversies, *non stamus am. predest. Augustinus*, and a very slight estimate he sets upon the Concurrent Testimonies of the Fathers.

Perkin. in octavo. p. 8.

Vitio tibi verti non potest quod antiquorum Theologorum sententias adducis, praesertim istâ, quam ponis, cautione observatâ. Nam et ipsi Patres diversis Interpretationibus obnoxii sunt, & quidem tanto magis quàm Scriptores theologiae, quanto minore minusq; perspicuâ veritatis cognitione praeiti fuerunt, & minus accurate & commodè sensa mentis suae enuntiare potuerunt. Quod dum cogito, nescio an consuluerint Ecclesia, qui hoc seculo Patrum sententias in negotio Religionis sibi usurpandas auctoritatis causâ putaverunt.

2. Mr. *Ball*, as its plain by the words of that place, as well as by the Argument of the whole Book, speaking about Ecclesiastical Affairs, not in reference to the *Docenda in Ecclesia*, to Doctrinal Church matters, but in reference to *Disciplinary and Practicall*, the saying makes nothing for his turn. And sure I am, were he in the points debated betwixt us, but of that Authours Judgement, a speedy end would quickly be set to all the Controversies betwixt me and my unkind Neighbour.

3. As for the facetious sport which he makes, *Phil. 105, 106.* with what in the Margin of *Corrept. Correct. p. 44.* was quoted out of *Castalio*, and his Prefacer, or an *Alter Castalio*.

Answ. 1. There is nothing so plain to him, who hath but a mind to see, that whilst both of them say, according to what I represent, p. 44. that in the matters debated about *Predestination, Election, Free will*, the common man doth judge better by his reason, (which in that place can be no other then his natural Mother-wit) and his senses, viz. his five senses, than

than some *literate* men, meaning, as Mr. T. P. interprets the matter, p. 106. than *Calvin*, and all who hold with him: in so saying, they must both of them needs oppose, both the *ancient* and *modern Church*, who ever thought these matters too high for *natural reason*, or the *five senses*.

2. That the *Plerique*, or the *most*, in *Felic. Turp.* his Text should, even whilest he is a reproving me, not to understand the *Latine Tongue*, p. 106. be translated by only a few, I do not conceive, proceeds in him from want of *Latin*, but either out of *inadvertency*, or it may be, for any thing I know to the contrary, from want of *honesty*.

sly. and lastly, Although neither my self, nor any opined as I am in the debateable matters need, we are confident, to be afraid of any thing which can be produced against our cause, from any valuable *Tradition*, or truly so called *Right Reason*; yet would to God Mr. T. P. would perswade himself and his *faction*, seriously to peruse what *John Daille*, quoted, as making for him by himself, p. 15. hath wrote about the use of Fathers, in reference to the Controversies of our times: and if they would but mind *John Vedelis*, his *Rationale Theologicum*, and so keep within the bounds of truly *Right Reason*, I make no question, but these following, and divers other Scriptures, *Rom. 8. 30, 31. & 9. 6. 11. Act. 15. 18. 2 Tim. 2. 19. Ephes. 2. 10. Isa. 59. 21. Job. 13. 1. & 17. 9. Heb. 13. 21. Phil. 2. 13. 2 Cor. 3. 5. Phil. 1. 6. Ephes. 2. 8. 2 Thes. 2. 13.* and just consequences drawn from them, would quickly determine the main matters in debate betwixt us: If therefore he, or any of his confident and most daring *bragging party*, will needs be appearing again, let them not fetch such terrible *Cirquedroes* (as they do), from the *Antient Fathers*, before *Austin*, and all after the *Canonical Writers*, and from some craftie Reasons, which they urge against *plain Scriptures*, which serve for little, but for the tyring of *Writers, Readers and Printers*, and I durst give them my word for it, they shall meet with Answers to any thing they can say, out of Holy Divine Writ, though I should resolve to string up my pen, & *verbum non amplius addere*. Let them try their valour, and *pelt us with no stones*, but what are taken from the *Vallies of the Sanctuary*,

and we will not by Gods Grace, turn rayl to the stoutest of our *Antagonists*, or fear that the head of our cause, will ever be broken by them.

§. 11.

To his voluminous but monstrous §. 28, About the *Eternal Cause of punishment*, sins positive entity, its having an *Efficent Cause*, &c. on which later, he expounds himself from p. 110. to 121. but *Contract*s himself Chap. 4. p. 20, 21. 33.

§. 1.

Answ. 1. As to the Title stuck up in the front of this §. 28. p. 108, 109. and again, in the *Reare* of it, from p. 118. to 121. our quarrel about it, would quickly be at an end, if by eternal punishment he would understand *damnation* of a finally sinful *Creature*, and by the sole cause of it, he would likewise with the Divines, Bishop *Hall*, and Bishop *Davenant*, which he quotes p. 107. understand the sole *meritorious Cause* of its execution; but it, as may be justly suspected, he do by the cause of punishment, eternal, understand the cause of Gods internal and eternal Decree of punishing men for their sins: then first, he speaks monstrously, and absurdly, whilest he would make *Sin*, which sure is no older then man, nay not so old, and so not existing but in time, to be the cause of Gods eternal Decree. *August. Nihil majus voluntate Dei; non ergo causa ejus quarendum est. Ench. ad Laur. c. 96.*

2. He would make sin eternally foreseen, but only potentially then existing to be more efficacious and causal, then when it actually exists in time; for this latter can only be the cause of Gods executing his decree of damnation; but the former is the cause of his purposing or intending of it. A greater thing it is, to be the cause of Gods purpose, then to be the cause of the execution of that purpose.

3. He

3. He spills all that *Logick*, p. 64. which he doth pretend to, when he saith, that he had never so little *Logick*, as to say, *That any thing in man could be the cause of Gods Decree.*

4. He must conclude, That it was necessary for all us mortalls to be damned, because from eternity the Lord could not but foresee, that we should all be either *Originally*, or actually sinful.

§. 2. Though p. 107. he do stoutly deny, that his Chap. 3. wherein he grants, that every *Reprobate* is pre-determined to eternal punishment, is at any *Daggers drawing*, with his almost whole Chap. 2. where he strenuously disputes, that God determines none to punishment; yet 1. the thing is most evident; for in his p. 17. Chap. 2. of his *Correct Copy*, he saith expressly, without any the least colour of limitation of that his saying, that *man himself is the sole efficient cause of his eternal punishment*; and again, p. 21. that there can be no greater blasphemy, then to bring Gods providence into the pedigree of death.

Secondly, As for the only *Salve* which he hath for this sore, *Phil.* p. 107. viz. that I leave out the terme respectively, which he brings in lagging *Correct Copy*, p. 32.

First, He should have brought it in sooner, if he would have had me to have taken some more than ordinary notice of it, and not have been so impudent, as to write, that he never said in his life, that God determines none to punishment, there making a stop, as *M. B.* doth; when as in his Chap. 2. he saith nothing else without any stop.

2. He should upon provocation, have showed which I put him upon, p. 135. of my *Corrept. Correct*, how the conditionality, or absoluteness of it, alters the case; especially, as to sin's being the condition of Gods eternal Decree, when as neither that, or any other Conditions, could ever be without Gods either decreeing to effect them in time, or voluntary permitting that in time they should be wrought by others.

§. 3. As for his vilifying of my *Logick*, which he spends full two pages more upon, p. 108, 109. and ushers in with this lowd sounding, I might almost say, lowd lying expression, that I will be tampering in matters, to which in all likelihood and appearance, I was never trained up.

First, Possibly since my training up in that Art, I may have lost more learning, then yet it appears that ever he had, or was master of.

Secondly, That forsooth our great *Logician* may appear a very great *School-man* too, p. 108. he quotes out of Biel, *Soncinus*, *Scot*, *Gabriel*, what any fresh man of a moneths standing in either University, would and could as judiciously have quoted out of his greasie *Jack-Seton*, *Ramus*, *Schibler*, *Crucius*, *Elementa Burgerjdicii*, or any the most vulgar *Logician*.

3. If it be an *Adequate definition of a Cause in general*, that it is that *cujus vi res est*, then sure it cannot be very *inadequate* to the efficient cause, which hath as much, if not more of causality in it, in reference to the effect, than any other cause can have, which all derive their causality from the *first efficient Cause*.

4. It favours of no great *Logick* or *Metaphysicks* either, that in all his whole Discourse, he seems not yet to have learned, that there is a vast difference betwixt a *Physical real* working cause of any thing, which I did therefore κατ' ἐξοχὴν, by way of eminency, call the *Efficient Cause*, and a *morally* metaphorical working, or *Efficient Cause*, which in distinction from the former, I did therefore call the *meritorious Cause* of punishment. I never denied man to be the *meritorious efficient Cause* of his punishment; but I maintained God to be the chief Authour of his punishment as the *Decreeer of it*, & the *inflicter of it*, which his Chap. 2. *Correct Copy* plainly denies.

5. Dr. *Twisse* sure may be allowed to have bin trained up to some *Logick* and *Metaphysicks*, and not to have been the meanest Proficient in either: yet there be upon several occasions divers places, wherein he commits as great *Solacisms* in *Logick* as my self, when he distinguisheth betwixt the *Efficient* and *meritorious Cause*. But perchance, I ought to remember, that the greater *Logician* and *Metaphysician*, Mr. T. P. owes the Doctor a reckoning, for using a *Logical Maxim*, *Philan*, Chap. 3. p. 67. after so ignorant a manner, as if
he

he (learned Mr. T. P. *Aquila non Captat muscas!*) (a) had (a) Doctor but so used it, when he was but a raw Sophister he had been his- Twisse. sed out of the Schools, and no doubt the Doctor shall be well Lib. Vindic. payed the next time, Mr. T. P. comes from France, unto which p. 273. Sit belike he did at first go as his Journies end before his thoughts remissio pe- did so much as run upon that Country, till he took shipping at catorum, e- Dover. tiam Sancti

Spiritus ef-
fectio, sed in genere causa efficientis, quod tamen nihil obstat, quominus sta-
tuatur remissionem peccatorum esse propriam mortis Christi effectiorem in ge-
nere causa meritoria. Sic Paulo post &c. Quemadmod. in eandem ferme senten-
tiam Lib. 1. p. 26. Irrogatio panarum pendet à Deo tanquam à causa efficiente
Physica; sed quis dubitat pendere etiam à peccatis creaturarum, tanquam à
causis efficientibus moralibus; alioqui neque Salus nostra pendere diceretur à
Christo, quaterum est causa ejus meritoria. Lib. 2. p. 62. de hoc ipso argumento.
Licet peccatum quod peccatum duntaxat à creatura sit, hoc tamen nihil impe-
dit quò minus Deus concurrat ad actum peccati, idque determinando Creatura
voluntatem ad agendum &c. Ruina exitii & pana ex Creatura est tanquam à
causa meritoria, à Deo verò tanquam à causa efficiente.

§. 4.

§. 4. But I must travail from this to what followes next at large, about sins having a proper efficient Cause, and a true positive entity, p. 110, 111. Chap. 4. 20, 21. 33. In the handling of which, I think it will abundantly be made evident, that he is forsaken by all sound Divinity; and Divines as well as of all true Logick and Philosophy, if not to all common honesty, in the misrepresenting the known Judgement of his adversaries. In which, that we may proceed the more distinctly, (not only because the matter is to admiration and astonishment, by all confessed to be most abstruse to the most quick piercing eyes (b); but also because it is the last rotten gilded Pillar, upon which all the rest in this gawdy flourishing Pamphlet doth rest) I will walk in this method;

First,

(b) *Salvian.* First, I'll represent what *was* that which he takes as an *deGubernas*. occasion for all this *Discourse* (b).

Dei Lib. 3. Secondly, I'll show what the Opinion of the best reformed Churches, and of her most eminent Doctors, is, in this *omnes hu-* matter; and particularly, what Dr. Twisse understands by *Es-* *mana ratio-* *ficax decretum*, in the matter of sins permission.

nis questi-

unculas re- Thirdly, Evidence how horridly wicked, absurd and foolish *sponsum ex-* M. T.P's. Opinion is, which in this Section and else-where, he *pectet, audi-* doth maintain.

at Salvian. Fourthly, I will, by Gods help, take off the Objections *Possun qui-* which make him so insolent and scornful against the Ortho- *dem rationa-* *dox.*

biliter & sa-

ris constanter d'cere, Nescio secretum, & consilium divinitatis ignoro. Sufficit mihi ad causa hujus probationem dicti Celestis oraculum. Deus à se omnia dicit aspicere, omnia regi, omnia judicari. Si scire vis quid tenendum sit, habes literas sacras. Perfecta ratio est, hoc terere quod legeris. Quia causa autem Deus hac de quibus loquimur ita faciat, nolo à me requiras. Homo sum, non intelligo secreta Dei, investigare non audeo, & ideo etiam attentare formido: quia & hoc ipsum genus Sacrilega temeritatis est, si plus scire cupias quam sinaris. Sufficiat tibi, quod Deus à se agi ac dispensari cuncta testatur. August. in Psal. 148. Si nos non intelligimus quid quare fiat, demus hoc providentia ipsius, quia non sit sine causa, & non blasphemabimus. Quum enim caperimus disputare de operibus Dei. quare hoc quare illud: & non debuit sic facere, male fecit hoc, ubi est laus Dei? perdidisti Halle-luia. Omnia sic considera quo modo placeas Deo, & laudes artificem. Quia si intrares in officinam fortè fabri ferrarii, non auderes reprehendere folles, incudes, malleos. Da imperitum hominem nescientem quid quare sit: & omnia reprehendit. Sed si non habeat peritiam artificis, & habeat saltem considerationem hominis, quid sibi dicit? non sine causa hoc loco folles positi sunt. Artifex novit quare, etsi ego non novi. In officina non audet vituperare fabrum, & audet reprehendere in hoc mundo Deum!

§. 1.

About the occasion taken for his Scriblings, from p. 110. and up and down elsewhere, about Gods agency in or about sin, the positiveness, or privativeness of it, its efficacious permission, &c.

All this long talk which fills up by far more than half of all that which is upon any just account *argumentative* in this his *Philanthropy*, was occasioned by what *Correct Copy*, p. 14. he talks of Gods permitting of sin only in that which he calls an *equitable sense*. Against which his sense, after the representation of some of his wonted Arts, I had given him in, variety of *Arguments*, *Correct. Correct*, p. 84 85. unto all which he doth *wisely*, and like a good Husband, very frugally answer nothing, only in this his *Philanthrop.* Chap. 3. p. 127. least he should be thought to be for a mere notional and speculative permission of sin, he gravely tells us, that God (besides his permitting of our sins) doth *dispose and order them to the best advantage which shews that he is not for such an idle permission*, (as I forge) but for a permission designed for wise and just ends.

Ans. But in the mean while, he takes no notice,

First, Of what I said against this his seemingly fair concession, *Correct. Correct*, p. 85. that herein he allows God only an *after-game*, when cursed men have played out their play, to make the best of a bad bargain: for that disposal of sin follows after the Commission of it.

Secondly, He never thinks how frequently *tanquam anus ad Armillam*, as an old Wife to her Crutch, he reverts to his more *Theorick permission*.

First, When he saith, *Phil.* Chap. 1. p. 26. that we are not compelled (which thus far we all grant) but only permitted by God to sin, which we all deny really, as to the *only*, which here he inserts, and which himself doth verbally deny in the fore-quoted p. 127.

Secondly, When speaking of Gods punishing sin, which sin, the highest point of Gods Agency, about sin with we maintain

maintain, he shrinks all this Chap. 4. 61. into Gods sufferance and permission, by not hindring from sinning, by leaving men to their wilful selves. See this Pelagian sense fully confuted by August. Lib. 5. *Contra Julian. Pelag. per totum caput Quintum*, especially in these words. *Quid est autem quod d' eis, cum desideris suis traditi dicuntur, relictī per divinam patientiam; intelligendi sunt non per potentiam in peccata compulsi, quasi non simul posuerit hac duo idem Apostolus & patientiam & potentiam, ubi ait, sicut autem volens Deus ostendere iram, & demonstrare potentiam suam, pertulit in multa patientia vasa ira quae perfecta*

(a) August. *sunt in perditionem: Rom. 9. &c.*

Lib. 5. *Contra Jul. Pelag.* Thirdly, Whilest he minds us often, for fear we should forget it, that permission, although active in sound, is passive in signification, Chap. 4. p. 33.

pter hoc tra- *Ans.* First, This possibly may hold for the most part, as didit illos to humane permission, but never will as to Divine. To men Deus in pass-permitting sin, it is enough when they have done their best to siones igno-reclaim men from it, to leave them to themselves, but not so mina. Andes as to God, who can, if he list, and when he list, reclaim them propter hoc from sin, who upholds them whilest they do sin, who concurrens & quaris in-with them in the materiale subtractum of their sins, who con-aniter, quo-fines and sets boundaries to their sins, and doth many things modo intelli-more. I shall have occasion to speak more in the progress, gendus sit and yet all this, without any the least guilt of sin.

tradere De- Secondly, He had need to be a stronger Orator then he is, us, multum before he shall ever be able to perswade any Divine, or but laborans, sober Christian, that most of those places quoted by Reverend ut ostendas Doctor Reynolds, Epist. p. 5. or by my self, *Corrept. Correct.* cum tradere p. 56. unto which many more might be added, if they should deferendo. not prove enough, will be put off by such sorry glosses of Curavit Gods only permitting of them, and ordering of all to his best Apostolus advantage. Glosses rightly Pelagian (a), but extremely unchri-dicere quan-

ta poena sit à Deo tradi passionibus ignominie. sive deferendo, sive alio quocunq; vel explicabili vel inexplicabili modo quo facit hac summe bonus, & ineffabiliter Justus. Et cum fusè probat Deum obdurare non solum per patientiam nisi voluit A. Pelagianus sed etiam per potentiam, quod probat Augustinus.

stian. Yet if by what he saith of Gods permitting of sin, and ordering of all to his best advantage, he would but understand it (as it is plain, he will not p. 11.) of such a *willing permissive* design of God, as cannot, *shall not be frustrated*, this grant of his would very much serve to *determine* this whole Controversie. If God *desist* it, then sure he wills it; he determines not indeed sins effecti^{on} by himself; but its *permission* to be acted by others.

§. 2.

The Judgement of Reformed Churches, and eminent Doctors therein.

As to the second, the Judgement of the best Reformed Churches, and some chief Doctors therein, I need to say but two things, First, That all the Reformed Churches, who in the *Harmony* of their *Confessions*, upon the Article of Providence, make it their business, to say any thing to these matters, they both grant more then comes within the verge of Mr. T. P. his permission of sin, and yet withall, strenuously deny God to be the *Author of sin*. Let the *studious Reader* be intreated to peruse Artic. 8. Confession. Gallic, in Harmon. Confes. p. 101. Artic. 13. Confes. Belgic. p. 168, 169. Palat. Confes. Ibid. p. 200. Belgic. Contra Remonst. *Secundo edita Latine Lugduni Batavor.* 1617. *Catholicus consensus patrum, Harmonia Confessionum subjunctus Artic. 3. à p. 80. ad 90.* The sum and sense of all which, the late Reverend, piously learned *Assembly at Westminster*, hath for the behoof of the English Reader, set down thus. *Assemblies Confession of Faith, Chap. 5.*

Artic. 4.

Of Providence.

THE Almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his Providence, that it extendeth it self, even to the first Fall, and all other sins of Angels and men; and that not by a bare permission, but such as hath joyned with it, a most wise and powerful bounding, and otherwise ordering and governing of them in a manifold dispensation, to his own holy ends: yet so, as the sinfulness thereof proceedeth only from the Creature, and not from God, who being most holy and righteous, neither is, nor can be, the Authour or approver of sin.

Secondly, I shall need only to instance in three most eminent Doctors in the *Reformed Church*, who fully concur with their Mother the *Protestant Church*, and yet are mostly quarrelled against by Mr. T. P. and his *Associates*; and these three shall be *Calvin, Beza, and Dr. Twisse*.

First, Mr. *Calvin* doth most copiously set down his Judgment in this matter, *Lib. 1. Institut. Cap. 16, 17, 18. Lib. 2. Cap. 4.* and in his Writings against the *Libertines*, against *Pighius* and others all which larger Discourses of his, (often by many carped at, but yet by none solidly confuted) are well Epitomized by divers which I have met with, let the learned Reader see *Calvin's Epitomist, John Piscat. Aphorism. Doctr. Christian. Loc. 6. Thes. 3 4. L. Trelcat. Institut. Scholast. Lib. 1. p. 50. Non infundendo malitiam, sed subtrahendo gratiam. Aug. ad Sixtum Epist. 105.* but especially by Dr. *Sutton* in his Lectures on *Rom. 11.* put forth London 1632. from p. 153. &c. under these heads,

First, Of Gods withdrawing of his Divine help, not by infusing of malice, but by withdrawing grace.

Secondly

Secondly, By delivering of man into the power of Satan,
1 King. 22, 22.

Thirdly, Of Divine permission, when God suffers Sathan
and wicked men to run into sin, but without his furtherance, as
Psal. 81. 12. Act. 14. 16.

Fourthly, The determination of sin, when God will not
suffer the wicked to go on in sin, so far as they de-
sire.

Fifthly, A reducing of the ends to the Rule of Justice. The
bringing of some good out of evil. As also by the late Judi-
cious Bishop of Salisbury Doctor Davenant, in his Animad-
versions, p. 162, 163, unto six heads, unto which he subjoyne
these memorable words; *All these may in a good sense be called
operative Decrees, or volitions of God, and not barely permissive:
in all these which are conversant about the sins of men, there is a
positive will of God, which doth not only permit men to work their
sinful actions; but above, and in those sinful actions, hath his own
good and holy work. And this is that Energetical will which
Calvin and Beza attribute unto God in mens sinful actions, which
their very Adversaries are forced to acknowledge; and for this,
he quotes, on the place, Ruiz. de Scientia Dei, p. 219. Penotus
Lib. 8. c. 22. §. 2. Idem Lib. 5. c. 9. p. 255. upon all which,
he concludes learnedly thus; So that the Question is not, whether
God have only a permissive Decree about sinful actions; for most
grant he hath also an operative Decree: but all the difficulty is,
in what manner and measure, and by what meanes this Decree
hath its work upon the will. Calvin and Beza then might well tax
all who grant only a permissive Decree, concerning the events of
sin, and deny an operative; and truly avouch, that many places
in Scripture, cannot be understood of a bare permission, but of ne-
cessity, they import some kind of effectual operation.*

2. In like sort, Theod. Beza in his Refutation of Calum-
nies against his Doctrine, vented by one of Mr. T. P's. Saint-
like Martyrs (b), who was expelled Geneva, for his wanton
abusing of the most eminent Reformed Divines, for his de-
nying the Canticle to be any part of Gods word, & for other as
heynous crimes, reckoned up by my once most Learned

(b) Philanth.
c. 3. p. 148,
149.

(c) Math. Schoolmaster (c), hath these words in the refutation of the se-
 Sladus con- cond Calumny. God (saith he) aims at one thing, viz. (in the
 traVorstium permission of sin) at his own glory, for which he doth also make
 Disceptat. the wicked, as Solomon saith; but the perverse will of Sathan
 parte altera, and wicked men propose another end. Thus it comes to passe,
 p. 17. 11. that in one work God is just. but Sathan and wicked men are un-
 as that first just. And this he doth illustrate by the fall of Adam, and then
 he was a he goes on. The Original of Vice is to be sought, in the Sponta-
 great Admi- neous motion of Instruments. But you will say, they could not re-
 ver of Serve- sist the will of God, that is, his Decree. I confess it, but as they
 tus hisWri- could not, so neither would they. But they could not otherwise will.
 tings, and of I confess it, as to the event, and Energy, yet the will of Adam
 those of Bar- was not forced; yea he did assent unto sin, not only by a Spontane-
 nard O- ous, but by a free motion, when as his divinis faculty or power was
 chin; two, not yet mancipated unto the servitude of sin. But you will say,
 much admi- these things do not yet satisfie me. I conieis that alto; but who
 red by Vor- art thou who wilt acknowledge no Justice or Wisdom in
 rius, that God, but for which thou art able to perceive a reason?
 great blas-
 phemer, p. 4.

¶ 19. Octavo. A notorious Pelagian, p. 92. vide Castalion plura apud Theod.
 Bezam in vita Calvini ¶ apud Melchior. Adam. It's easie here-
 hence to guess what Saints Mr. T. P. doth worship.

3. In like sort, Dr. Twisse in all his Writings, almost eve-
 ry where, much to the same purpo'e. I will quote but some
 few passages out of his stupendiously learned *Vindiciae Grat.*
 and out of that which I use to call the *Epitome* of all his works,
 his *Answer to the Synod of Dort, and Arles, reduced to practise.*
 By which every one will easily be able to perceive how chil-
 dishly, and yet most maliciously that learned and now blessed
 Doctor, is abused by Mr. T. P. as p. 111. of the Section we
 are upon. So I cannot tell in how many parts of this his *Ph-*
lanthropy besides. He hath notwithstanding the redundancies
 of his superlative wit, a special delight in repetitions; when he
 thinks he hath gotten any thing by the end, which he hopes,
 will make the Doctor odious.

Vindici.

Vindic. Grat. Lib. 1. Sect. 12. p. 140. (The very passage shamefully wrested by Mr. T. P. p. 111.) The whole passage Englished is thus. (a) We confess God to will that sin should exist by that will which useth to be called voluntas bene placiti, the Twisse, Lib. will of his good pleasure, opposite to the voluntas Signi, the will of the signe; we also confess that will to be efficacious; but the Edit. in last consequence, if by an efficacious will therefore by an efficient, quarto, p. 140 we do utterly deny as inconsequent; for Gods will is no lesse efficacious, that sin should be wrought by permission, than that good should be done, by effecting of it. In both the will of God is efficacious, but in the one it is only permissive, but in the other effective. Perkins. Even according to Arminius, it is true (b), that God would have Achab to fill up the measure of his sins. Not by the sign of his will, or by his approbation; (for he did not command him to fulfil it, or when he had fulfilled it, did he approve it:) therefore by his will of good pleasure (b), therefore by his efficacious: what then? doth (b) See this it therefore follow, that God did make him to sin? Arminius voluntas Likewise knows, that from Divine permission, sin doth follow beneplaciti infallibly, from whence it is, that by permission alone, the will of expounded God is no lesse efficacious, than by a positive effection.

by acure
Dr. Ames,
Medul.

Lib. 1. Cap. 7. Thes. 33. Beneplacitum in Scripturis quidem usitatissime designat benevolentiam Dei, qua hominum Salutare suis vult ac decernit; quia tamen omne consilium bene Deo placet, idcirco rectè adhibetur à Theologis ad vane consilium explicandum etiam secundum Scripturam Matth. 11. 26.

Here now its plain, that the efficacy Dr. Twisse speaks of (contrary to what Mr. T. P. p. 111. and elsewhere often would have us believe) relates to the evil event falling out, but not to Gods will to effect it, or to the manner of his willing of it. It is therefore most ridiculous, that Mr. T. P. should require, that such a great School-mans Termes, as Dr. Twisse was known to be, should be interpreted by School-boys Dictionaries, Phil. p. 112. It is true, that Dr. Twisse doth often allow of that saying of the deepest of the Schoo-men, our The-

mas

(c) Doctor *mae Bradwardin* (c) *Circa quodcumque est Dei permissio, Circa idem est volitio actualis, About whatsoever permission is conversant, about that there is an actual volition, which he doth every*
 Twisse, *Lib. 2. vindic, p. 67.* justly in the way, wherein he explains himself, as he doth,

Lib. 2. p. 70. (and I dare be bold to say in above 100. places more.) and yet he assigns many differences betwixt Gods working of good, & permitting evil, as when he saith, A good will is from God, as it is a will, & as it is good. As a will, by way of a general influence of providence: as good, by the influx of special grace. But an ill will is only from God, as a will; but by no means, as it is evil. Nor is God to be said to work sin, though he doth the act of sin, which now a dayes no learned Pontifician of any account will deny.

Anon after, And truly we confesse with *Calvin*, that God wills sins to be, or to fall out, the Lord permitting of it; (for nothing falls out, but *what the Omnipotent wills to fall out*, according to *Austin*, either he doing of it, or permitting of it to be done by others); but as yet *Bellarmino* (against him the Doctor is disputing) hath not shewed, where *Calvin* saith it, that evils, or sins fall out by Gods decree, which yet if he had been found to say, he is not to be thought otherwise to have willed the understanding of it, then that evils are done, God in time, according to his eternal Decree, permitting of them. We say not, that sins are to be attributed to God; But, that the acts of sin are to be attributed to God, *Aquinas* doth dispute, nor do *Pontificians* now a dayes gain-say.

But let the Doctor speak his own *English*, in the brief summary of all his works, in his *Considerations upon Tilenus*, reducing the Synod of *Dort* and *Ayles*, to practise, p. 72, 73. Of wickedness we say with *Austin*, that none can be the Authour of it; by way of an efficient cause, the cause thereof being only a deficient cause. Now man may thus be the Authour of it, to wit, either in doing what he ought not to do, or leaving undone what he ought to do; but this cannot possibly be incident unto God; namely, that he should, either do what he ought not to do, or leave undone what he ought to do; and, if to determine, that the crucifying of the Son of God, be to be the Authour of the wickedness committed, in the crucifying

ing of the Son of God, the Scripture in testifying this, makes God the Authour of wickedness, by the learning of this Divine. That the act which is sinful, and the sinfulness thereof, are to be distinguished, and that God is the cause of the one, and only the permitter of the other, is not our Doctrine only, but of *Arminius* also. A while after, The sinful act is the cause of damnation, as wrought freely by men, and though the sinfulness be only from man, yet the act is not, but as well from God, as from man, as all sides now adayes confess, even *Arminius* himself; but this Authour so carrieth himself, (just as Mr. T. P. doth, though not so plainly as he) as if he would deny the act itself to be from God, not by any strength of Argument, but merely by a loose Discourse, and I have a long time looked, that they should come to this; but withall, I look they should bring reason with them, and not in a base manner (this Authour-like) to beg the Question. And this may serve to the second thing proposed. I proceed to the third, viz.

§. 3.

To give in some Reasons against Mr. T. P's. most dreadful opinion about sin's, *quâ* such, having a positive Entity, and a true proper *Efficient Cause*; for about nothing else is there any question.

And here I profess in the first place, I cannot but *adore*, and tremble, at the consideration of the dreadful judicial hand of God, highly up against this Authour, that whilest he is making of it his business, by *slandrous malicious* frantick *Inconsequences*, to make those to maintain God to be the Authour of sin, who abhor the very thoughts of falling into such an error, and who by Gods grace tremble more at the thoughts of committing sin, then many of his party, if not himself, at the open acting thereof, that for the avoiding of what he will needs fancy, (contrary to the Rules of all Christianity and humanity) his adversaries opinion to be (in despite of all their open professions to the contrary) I say that he should, just in the very act of doing this, say a thousand times more for Gods being

(a) *Sceleratum est in verbis aliqujus velle heresim quare, cum nôris sensum illius esse Sannm.*
Hieronym. ing the *Authour of sin*, by true and just consequences (a), than ever by all his wicked *Arts*, and flaunting *Rhetorick* to boot, he will ever be able to prove his Adversaries to have said towards it. This sure is a just hand of God upon him: would to God he would lay it to heart, lest that be verified on him, that

Quem perdere vult Deus, prius dementat.

Secondly, and more particularly, the horrible nature of this Opinion, that sin as sin, in respect of its *obliquity*, hath a *positive Entity*, &c. will appear by these following Arguments.

First, If sin as sin, be a *Positive Entity*, then it is a thing in it
 (b) *We have self, good; for every Positive thing, is good.* (b) It is to all had it before Scholars well known; that *nunum verum bonum, convertit of Autuntur.*

stins Enchirid. Secondly, Nay, which is a thousand times worse, it is God; *Omnis* for as a very learned pious friend of mine, wrote to me not *natura, et* long since, (c) very well, whatever positive thing is not from *amfi vitiosa* God, is God, there being no *medium* betwixt *Deus & Creatura.* *est, in quan-* In truth, every positive thing must be Creator, or Creature. *tum natura* And who now is the Manichee maintaining an Independent *est, bona est;* evil principle? (d)

in quantum vitiosa est,

mala est. (c) *Mr. H. Hick. of his own Colledge.* (d) *Albertus magnus in Petrum Lombard. Sentent. 2. Disp. 37. Moderni viderunt quod perfectius est agere, quam esse: viderunt quod id quod non est à se, nec potest à se manere in esse, multo minus potest agere à seipso; & cum actus malus secundum conversionem ad materiam sit simpliciter actus egrediens, à potentia activa perfecta secundum naturam, ideo concluderunt quod non egreditur ab eo nisi secundum quod movetur à causa prima, alioqui sequeretur duo principia esse.*

Thirdly,

Thirdly, If Mr. T. P. like not of this latter, then he must inevitably maintain, if he will but stick to his *Thesis*.

First, That God is the *Author of sin*. Or else he must speedily renounce the very first Article of his Christian Creed, and say, that God did not *make Heaven and Earth, and all real things, visible and invisible therein, that in him Act. 17. 28. we do not live, move, and have our being, that every good and perfect gift is in its kind, is not from God, James 1. 17.*

2. He must hold, that there be thousands and millions, yea, thousands of thousands, myriades of myriades of actions in the World, which are not wrought by God, are independent from him, and stand not at all in need of his Concourse. A Tenent which the boldest Jesuite in the World would tremble to admit into his Creed (e).

Thirdly, It will follow, that the more sinful acts any commits, the more, he is a Creator, & a kind of an *αὐτοθεός*, a God of *su, mosione,* himself.

(e) *Snarez. De Concur-
& Auxiliis
Dei. Lib. 2.*

Pro prio & reali influxu concurret Deus ad actus Liberi arbitri ut reales actus sunt, etiam si sapissime & intrinsece mali sint, nam cum hi actus sint vere res & effectus reales, necesse est ut saltem illam dependentiam à Deo habeant qua omnibus causarum secundarum effectibus Generalis & omnino necessaria est.

Fourthly, Do he what he can to the contrary, in spite of him, it will follow, that God since the fall never did, or doth concur with any the best action that ever the holiest Saint, being a meer man, did act; for unto the best of their holiest performances, as they come from them something of sinful infirmity, doth ever cleave. Their very *Righteousnesses*, in some respect, are as *filthy rags*.

Fifthly, It will overturn all Divine *Præscience* of sins, and, as I once told him in my *Corrupt. Corrupt*, p. 142. *Qui tollit præscientiam tollit Deum*, Deity it self is overturned, if *præscience*. And how can that be foreknown by God, which is in no sense prædetermined by him, in which he hath at all no hand: and yet it is *Ens positivum*.

Sixthly and lastly, It is an Opinion first most contrary to holy *Scripture*, which when it speaks most properly of sin, it speaks of it as of a *Privative*, not as of a *Positive thing*, under the notions of *vanity, emptiness, darkness, Anomy; no Profit, no good, no knowledge, &c.*

2. To *Austin*, who most strenuously pleads, that sin hath (f) *August.* no cause *Efficient*, but only *Deficient* (f).

Lib. 12. De Civitat. Dei. 3. (As were easie to be proved) To School-men of all sides and parties.

Cap. 7. The 4. To his honoured & beloved Father, *Jac. Arminius* himself, so that as my forementioned cordial friend, whom I mention is most re- tioned but a while agoe, wrote well to me, when he told me markable, both learnedly & wittily, that *Mr. T. P. is the first who gave sin* and answers *this ἀποδείξις*. *Mr. T. P's. Invention is extraordinary.* I think to many of I may therefore now well conclude this third thing, in the *Mr. T. P's.* words which our Authour useth against me, (only professing objections. a dislike to the word unfortunate (g). Not only *Charity*, but *Nemo quæ*-good Nature, forbids the farther prosecution of so unfortunate a rat efficien-Writer, whose great store of unskilfulness may to help excuse tem causam him.

male volun-

tatis. Non e-

nim est efficiens, sed deficiens, quia nec illa effectio est sed defectio; deficere namque ab eo quod summe est ad id quod minus est, hoc est incipere habere voluntatem malam. Causas porro defectionum istarum cum efficientes non sint, ut dixi, sed deficientes, velle invenire, tale est, ac si quisquam velit videre tenebras, vel aut audire silentium, quod tamen utrumque nobis notum est, neque illud nisi per oculos, neque hoc nisi per aures, non sane in specie sed in speciei privatione. Nemo ergo ex me scire querat, quod me nescire scio, nisi forte ut nescire discat, quod scire, non posse sciendum est. (g) Te facimus fortuna Deam cæloq; locamus, &c. is fitter for an Ovid, then for a Christian. *Austin* disputes notab'y against it in his books, *de Civit. Dei Lib. 4. c. 18. Lib. 5. Cap. 1. &c.* *Austin* puts him'self to a pennance, for having named it *Retraçtat. Lib. 1. Cap. 1. Pœnitet me nominasse fortunam, cum videam homines habere in pessima consuetudine ut ubi dici debnit, Hoc Deus voluit, dicere, Hoc voluit fortuna. Sic Cap. 2. Lib. 1. Retraçt.*

§. 4.

As for the fourth thing proposed, the *Solution of Objections* produced in defence of his own Opinion, and in opposition to ours, *spits and dashes of Answers*, will serve against them, the strength and force of them being already broken by what hath been thus far said.

Object. 1. p. 110. Where there is no efficient, there is no effect, that is to say, There is nothing.

Ans. 1. In this, and in all the rest of his *Objections*, doth he not clearly contradict himself (a), when of sin he saith else- (a) *Sinner where, that it was no part of Gods Creation*, which is most true, *Impleaded*, but how then comes sin to have a *Positive Entity*? Is not every *p. 178.* *Positive Entity a Creature*? he goes on, *We find it not among the works of his* *ἔκτιστος*, set down or comprized in the first Chapter of Genesis. *He indeed made the Heaven and the Earth, but it was Wisdom.* to that end, that they might have their being. *Ergo*, then God *Chap. 1. 14.* gave being to every positive being or thing, but he gave no being to sin, *Ergo*, sin as such, hath no positive being, as here he pleads.

2. It's pittiful, when a man shall so *flurt and flounce* against his *Neighbour*, for want of *Logick and Metaphysicks*, and yet have so little of either, as not to be able to distinguish betwixt a negative *non ens*, or *nullity*, and betwixt a *privative* in *subjecto Capabili*, as betwixt a *blind man* and no man, a *poor man* and no body. And in this to o he is but too like *Pelagius*, who concluded, because sin was no substance, *Ergo*, it could not corrupt the soul, *Pelag. apud Aug. Lib. de nat. & grat. c. 19.* *Ante omnia querendum puto (inquit) quid sit peccatum. substantia aliqua, an omnino substantia carens nomen, quo non res. non existentia, non corpus aliquod, sed perperam facti actus exprimitur. Et adjungit: credo ita est, & si ita est, quomodo potuit humanam debilitare vel mutare naturam, quod substantia caret?* finely agreed, *Pelagius* questions, if sin be not a substance, how it can defile the soul: and Mr. T. P. asks how it can damn the soul? and that here-hence *Austin* concludes, *Cap. 21.*

Ibid. that the very name of Jesus is extinguished, *ut omnino frustra putetur, Vocabis nomen ejus Jesum. Quomodo enim Salvum faciet, ubi nulla est agnitus? peccata quippe substantia non sunt, & secundum istum vitare non possunt.* His *Theological Consolator*—*Boethius*, who hartned him so much in his Apostatizing from *Calvinisme* (b) though he did only afford them *Philosophical Consolation*, when this *Boethius*, (as *T. P.* also somewhere) maintains at large, that bad and vicious men, are not so much as men, doth he mean that they be pure nothings, *Hob-goblins, Chimeraes*, men in the *Moon*, or in some new *Atlantis*, or *Utopia*?

(b) Correct
Copy, p. 48,
49, &c.
Sinner Im-
pleaded.

*Boethius de
Consolat.*

*Philosoph.
Lib. 4.*

*Quidquid d
bono deficit,
esse desistit:
quò fit, ut
mali de-
sinant esse
quod fue-
rant. Sed*

*fuisse ho-
mines ad-
huc, ipsa
humani
corporis*

*species o-
stentat; qua-*

*re versi in malitiam, humanam quoque amisere naturam, &c. (c) Au-
gustin. in Enchirid. Cap. 14. Si bonum non esset in quo malum esset, prorsus
nec malum esse potuisset: quia non modo ubi consisteret, sed unde oriretur cor-
ruptio non haberet, nisi esset quod corrumpere.*

3. He hath had time and wit enough to have learned, that though sin be nothing positive, yet it is something privative, and is founded, alwayes in that which is really something, as in a subject, act, &c. *Malum habitat in alieno fundo (c).* It is therefore horrid for him to subjoyn, that according to us, men are eternally punished, for just nothing in the World, when as he knowes, that we all say, that men are punished for just nothing that is good, naturally or morally; but for that which morally is stark-staring naught, viz. for their *avouia*, or Transgression of Gods Law.

Object. 2. p. 110. If wicked man is no more then the deficient cause of sin, he is not so much the cause of it, as God himself, in their account, who say He absolutely wills, that sin should fall out. Correct. Correct, p. 78, 79, 73. 196.
54.

Ans. 1.

Chap. 3. God not at all the cause of sin, but man the only deficient.

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Answ. 1. God neither is, nor possible can be the deficient cause of sin, because it is absolutely impossible, that he should in *agendo deficere*, be deficient in his actions (d); whereas (d) 3. man is both the *efficient Cause*, though not the supreme of the act of sin, and he is the sole deficient, and in that respect, the sole cause of what is properly sinful. *mer. P. lect. de Eccles. p. 80. Si quid sit boni, Deo efficiente id fit, nempe author omnis boni est, efficitque in suis & velle & perficere: Si quid mali fit, non fit deficiente, sed non faciente Deo. Nam deficere certè vel culpam, vel imperfectionem causa denotat, quorum neutrum in Deum cadere potest.*

2. As for the Argument he brings from Gods absolute willing that sin shall fall out, *id est*, the event of sin; (for that I do only understand in the expressions which he mentions,) I had need to meet with Readers of extreme false memories, and of most disingenuous hearts, as not willing to turn to the very places which he objects. if I should suspect them to stand in need of more than hath been said in my *Corrept.* and in this defence of it. The sum of all which, amounts but to that *Dilemma*, which for my *Adversaries use*, I have set down out of *Austin*, in the Margin (d), and unto which I am confident, (d) *August. Enchirid. ad Laurent.* no living man shall ever meet with any solid answer from its greatest *Anti-Angustinian opposers*. *Cap. 100.*

3. Man in all his actings, is, and ought to be under some known revealed Law, *Deut. 29. 29.* God is tied to no such Lawes, whose holy will is the only Law of his proceedings. *Dens permittit (ait ille) peccatum volens*

aut invitus: non certè invitus, quia id esset cum tristitia, & sic majorem haberet: si volens permittet. permissio est genus quoddam voluntatis. Contra Jul. Pelag. Lib. 5. Nos certè si eos in quos nobis potestas est, ante oculos nostros perpetrare scelera permittamus; rei cum ipsis erimus. Quam vero innumerabilia ille permittit fieri ante oculos suos: quæ utique si nolisset nulla ratione permetteret.

4. If God should have no agency in and about the acts of sin, we were to discharge him of all *Sovereign power and government of all things*. He were wholly to cease from all action about the most of actions, which are committed in the World.

5. Man in sinning, useth not to separate the act, from the *sinfulness* adhering to it; nor is it his place to bring *light out of darkness*, to sin, that good may come thereof, as it is proper to God, efficaciously to permit sins, yet without sin, for glorious ends, *Gen. 50. 20. Isa. 10. 5, 6, &c.*

Obj. 3. p. 112. If this point be so abstruse, that Mr. B. doth not understand it, 'Why doth he talk that into the universe of Readers, which is arrant Gibbrish to himself? but if it is not so abstruse, who doth he talk of, and on, affirming and denying the very same thing? *Ex. gr.* in his p. 79. he saith, the sinning Creature is the sole efficient cause of his sin: yet in his p. 55. he said, that sin hath no efficient cause. Again, p. 79. he saith, that sin's very being, is consisting in deficiency.

Ans. 1. The abstruse point of Divine permission of sin, need not to be arrant Gibbrish to Mr. B. and yet for the profundity of it, may be but a little understood by him. But it Mr. T. P. do so perfectly understand it, as to find no abstruseness in it, he understands (*Horresco referens*) more than Christ, considered as mere man upon Earth, did, *Matth. 11. 26.* more than his holy deep Apostle St. Paul, *Rom. 11. 33.* more then the Psalmist 77. 19. more then the deepest Doctors that ever had the handling of it. Which of them with *Austin* saith not, *Lib. 5. advers. Julian. Pelagian. Quis non ista Judicia contremiscat, quibus agit. Deus in cordibus etiam malorum hominum quicquid vult, reddens tamen eis secundum merita ipsorum? Idem, tractatu in Johannem, Non ergo fratres ad hanc penetrandam altitudinem ad hanc abyssum discutiendam, & inscrutabilia perscrutanda expectatio vestra caritatis impingat. Agnosco modulum meum: sentire mihi videor etiam modulum vestrum. Altius est hoc incrementis meis, & fortius viribus meis, puto quia & vestris &c. Si quis autem istam questionem liquidius ac melius norit se posse exponere, absit ut non sim paratior discere quam docere.*

2. When

2. When Mr. B. saith, *Corrept. Correct*, p. 79. that the *sinning Creature is the sole efficient Cause of his sin*, he quite forgets to subjoyn the very next words, *If there can be an efficient Cause of that whose very being is consisting in a deficiency.*

3. Sin being such a *complicated* unhappy thing as it is, alwayes made up of an *act*, and its *obliquity*; Mr. B. might well say, in different respects, that sin hath a true *efficient Cause*, and yet hath only when he speaks most properly of sin (as sin,) a *deficient Cause*, which yet in this moral matter, is *tantamount* to an *efficient Cause*, as to the Sinner. *Defectus est causa secunda in Aquin. Lib. 3. advers. Gent.*

Object. 4. p. 113. *He is for a necessity of infallibility*, as well as of *Coaction*.

Ans. Neither he, nor Doctor Twisse, whom in these matters he hopes he shall never be ashamed to have followed very much, allowes not at all of any *necessitation*, or *coaction* of mans will, which they hold, (a) *cannot be forced by God himself*, (a) See Dr. they allow only of a *necessity of infallibility*, which by his prin- Twisse, vin- ciples, Mr. T. P. nor any of his party, will ever be able to main- dic. Lib. 2. tain. p. 22, 27, 28.

Object. 5. *If the Cause of sin is only deficient, not efficient, what & 30. Sed will become of the difference betwixt sins of omission, and sins of quid dico commission, p. 113.* *motione*

Ans. 1. It will be as easie to conceive, how that distributi- Dei, qua on will hold, as it is easie to conceive, that Mr. T. P's. Horse is voluntas hu- our, or is in an error as well, when he goes too fast, as when he mana move- goes too slow. He may have heard of a Fellow, who complain- tur immedi- ed, That his Horse did stand still faster then another mans could ate, non sem- go, on Salisbury Plain. (b) per esse per vian com- pulsionis cum

potius in confesso sit voluntatem ipsam cogi non posse. neque compulsionem pati. Thom. Aquin. Lib. 3. advers. Gentiles, Cap. 72. Divina Providentia non excludit contingentiam in rebus, nec eis imponit necessitatem: quia non excludit, causas secundas. Ex causis autem Proximis effectus dicuntur necessarii vel contingentes, non ex Remotis Causis. (b) Vide Dr. Twisse, Answer to Dr. Jacksons vanities, Dr. Ames medulla. Lib. 1. Cap. 14. §. 12.

3. He is miserably out, if he think the distribution betwixt sins of *Omission* and *Commission*, to be a distribution of things different in their kinds, when as they do only differ in their modes of acting; for in every moral *Omission*, there is a voluntary *Commission*, more or lesse, & *vice versa*, and so both wayes there is a defect of what should be.

Object. 6. Which in Mr. T. P's, multifarious repetition of one and the same thing, is his 7th and 8th, p. 114. as if he were rowling *Sisyphus* his cold stone. How many *Privations* are there (saith he) of which God himself is the first and chiefest Cause? The darkness of the night, is a privation of light, which yet was one of the famous works of his Creation, *Gen. 1. 4, 5.* The Stone and the Strangury, the Feaver and the Pestilence, are not only Privative of health and pleasure, but they are constitutive of sickness, and torment.

Ans. 1. But will he allow of no difference betwixt *Privations Physical* and *moral*, † betwixt *Privations* which are only *Pœnal* in a moral sense, as the Feaver, Pestilence, &c. and *Privations culpable*? Did ever man fanſie that God, by creating, or effecting these things, could become culpable; but would not every one conclude, that he would so, if he were the proper Efficient Cause of sin, as such?

† Thom:
Bradward,
Lib. 1. Cap.
1. p. 63.
Nonne se-
cundum om-
nes vere Phi-
losophantes,

omne malum, scilicet pura malitia & peccatum, non est res aliqua positiva, sed privatio vel carentia rei bonæ, aut cujuspiam bonitatis; Privatio autem in Subiecto apto plenè tolli non potest, nisi per plenam positionem habitus quem privabat; non enim ibi potest medium inveniri. Joh. Cameron defens. contra. Epistol. Cujusdam, viri docti, p. 166. Tenebra nil ut loquuntur in Scholis habent positivi; Quid enim aliud tenebra sunt quàm lucis privatio?

Secondly, By the he'p of all the *Philosophy* and *Divinity* that he hath in his store, it will be hard for him to show how God is the cause of the *Privations* which he mentions, otherwise then by not affording or withdrawing light, health, ease, &c. Let that judicious, both *Divine* and *Philosopher*, the often mentioned Bishop of *Salisbury*, be heard determining this point
in

in his *Animadvers.* p. 267. As for this distinction, the same which Mr. T. P's. p. 115. and in the same case, of *Negative* and *Positive* Causing; it is obscure and improper. The Air hath heat and light, from the Positive Cause of the Sun-beams; darkness, fogginess, coldness followeth upon the Negation of the Sun-beams; and yet neither the Sun, nor his beams, nor the retractions of his beams, are the true and proper causes of coldness, or darkness in the Air. The Reason himself hath touched upon, because those dispositions, or qualities in the Air, issue not from the Sun, *per subordinationem effecti ad causam*, but out of the nature of the Air only: That is a cause *Per quam res est id quod est*. Thus the Sun is the true cause that the Air is hot and light. If by virtue flowing from the absent Sun, it be made dark, then might we call the Sun a cause of darkness. In proportion, we say the same of God, If from his decree of non-election, there flow any darkness or pravity into mans will, or any crookedness, & sinfulness into his actions, there were some colour in terming him a negative cause of mans sin: but this shall he never be able to demonstrate.

Object. 7. In Mr. T. P. his p. 115. the 9th. *Every privation, presupposeth a habit, which every sin cannot do, because a man may be covetous, or cruel, who never was liberal, or compassionate.*

Answ. And so in every sin committed, by any sinner, it cannot but be granted that he hath, or at least in his first *Parents*, once had an *habit* to forbear all sin, which it is yet his duty to have, and his defect to want, *Eccles. 7. 29.*

Object. 8. In him, his tenth, p. 115. is for the most part of it readily granted him *viz.* That the Agent that is morally deficient, and in that circumstance faileth, and transgresseth the Law, doth yet effect and produce the act on which is so deficient and irregular.

Answ. 1. It hath been oftentimes shewed him, that man is the true and proper cause of every sinful act, considered as an act, though he is not the only cause of it, *in genere entis physici*, as it is a natural thing; but he, and he alone, is the only cause of its *Irregularity*, by way not of proper efficiency, but by

way of most proper deficiency, in genere entis moralis, in the way of a moral evil.

2. But how here-hence any of those loose consequences should follow, which he mentions, p. 116. viz. That then God is not the Authour of death. (The very thing which he stoutly pleads for, Chap. 2. of his *Correct Copy*, p. 21.) 3. or, that he is the Authour of sin, or of both, or of neither, 3. or that the sinner himself, is not the Authour of sin, neither Man nor Devil; I say, I may suppose no man sees, nor can he show, how these Sequels depend upon his own last promisses granted by *Calv. Contra me*; and therefore I need no further to trouble others about *Libertinos*. them. These be but desultations, à gallo ad asinum, skips as we use to say, from the Cock to the Bull. I therefore leave these bulls, to stand for Bulls.

§. 12.

To his Sect. 31. from p. 123. to 127. about his ramping and raging against the names of Mr. Calvin and Doctor Twisse.

Ans. 1. Those men are as well calumniated, and foraged against, who have a false sense fastned upon their words, as those be, who have false words devised against them, or else our Saviours Evangelists knew not how to define a Calumny, John 2. 19, 20, 21. with Matth. 26. 61. and as little did David, Psal. 52, 2, 3. with 2 Sam. 22. 9.

2. Unto the Worlds end, he will never be able to prove, that most impudent assertion of his, p. 123. That he said no more of Doctor Twisse, and Mr. Calvin, than Doctor Twisse himself hath said, not only of Mr. Calvin, but of all the rest of his own party, who place the Object of Predestination in massa corrupta viz. that p. 124. he as a Supralapsarian should argue against the Sublapsarians, as inferring God, by their way, to be of necessity the Authour of sin;

For

For first, To all those who ever have read Dr. Twisse, it is well known, that he doth very often ingenuously confesse, that he was once a *Sublapsarian* (a), and yet then did not he believe, that God was the Authour of sin.

(a) *Vindic. Lib. I. Se-*

2. Since from the lower way, he clambered up to the upper way, he divers times professeth, that the differences betwixt the *Supralapsarians*, and *Sublapsarians*, are only *Logical*, and *metaphysical*, and not at all, or not considerably *Theological* (b).

3. Since he left the lower way, he hath taken a world of pains, I think to admirable purpose, for the reconciling of both parties (c) which I am sure he would never have done, had he believed what Mr. T. P. doth, that they all do, & must maintain, that God is the Authour of sin.

(b) *Lib. I. p. 52. & e- libi passim. Ingredimur speculati-*

Yea fourthly, Most voluminously since his betaking of himself to *Supralapsarianism*, (give me leave now so to speak) he hath spent above a 100. of Pages in folio, to clear the *Sublapsarians* from all such crimes (d) (even as Dr. Davenant, about the same time had done, much what, the same Christian Office, for the *Supralapsarians* (e) though himself a *Sublapsarian*) in his *Defence of the Synod of Dort and Arles*, both which, were for the *Sublapsarian* way, he stoutly (f) all along against *Tilenus* his *Scoptick Libel*, maintains, that no such matter, will after any fashion, follow from the Doctrines of the *Synods of Dort and Arles*, who yet are known to be for *Sublapsarianism*.

onem, de ordine decretorum divinorum, multo magis difficilem, meo judicio, quam presentis institutionis necessarium. Neque enim nos in Arminio reprehendimus,

quod Creationem & Lapsum praestruerit decreto predestinationis, sed quod fidem & infidelitatem. Sic p. 319. Col. 2. (c) Ibid. from p. 55. to 92. (d) Answer to Mr. Hoard, in his second part, from p. 128. to 299. (e) Doctor Davenants Animadversions against the same Mr. Hoard, from p. 84. to 198. Psal. 133. 2. behold, how good and pleasant a thing it is, notwithstanding the seeming differences betwixt these two great Doctors, to see Brethren to dwell together in unity. (f) See Doctor Twisse, in defence of those Synods, an English pithy Book in quarto.

Fifthly, There is therefore nothing so plain, as that what Mr. T. P. transcribes out of him, p. 124. that in the Judgment of all Sublapsarians the Supralap. do infer God to be the Author of sin, for holding God to decree sin, as a means accomodated for God

(b) *W. indic.* to attain to his purposed ends of Prædestination, the Doctor speaks Lib. I. p. 87. not of what the Sublapsarians do usually infer against the *Si hunc ti-pralapsarianus* (who are known every where to do the quite *morem in a-contrary*) but of what they might be apt to infer, if they by *nem esse do-falling* into the lower way, should gratifie the *Arminians* too *cuero ad om-much*. He expresseth what the feares of Sublapsarians might *rem ad ium be* not what their Faith was, concerning their Brethren of the *huic senten-upper way*. And therefore in the following words, next ensuing, precluding thole quoted by Mr. T. P. he sheweth how vain their fear *dendum ni-* is, (g) and how little they gain by their seeming condescension *hil, puto, re-* to their known adversaries, the stubborn *Arminians*.

Liqui factu- Sixthly, It was impossible for him to charge the Sublapsarians with any such crime, as Mr. T. P. chargeth them with, (h) The Sub- unless he would much more besmudge his own Doctrine, from lapsarian o- whence it may seem, and it doth but seem, the crime will more *pinion is* handsomely be concluded. But all thole who are acquainted *candily* and with the perspicaciousness of that transcendently acute Doctor, pithily set will laugh at any man, who surmisseth him to have been such *down by* a silly com- senseless (h).

Wollebius,
in Compend.

Theolog. Christianæ. Cap. 4. De prædestinat. Thes. 5. & 8. Peccatum non est reprobationis, causa impulsiva: sed materie seu objecti, conditio necessaria. Licet autem non causa sit Reprobationis, est tamen causa reprobabilitatis. 8. Diversæ quæstiones sunt. 1. Quo jure Deus hominem, creaturam suam, reprobet? 2. Cur non omnes sed quosdam elegerit, quosdam verò reprobavit? 3. Cur hunc e.g. Petrum, elegerit, alium verò e.g. Judam reprobavit? Ad primum respondetur, ex causa materiali, quia homo quæ lapsurus, reprobabilis erat. Ad secundam, ex fine; quia Deus gloriam misericordie & Justitiæ patefacere voluit. Ad tertiam denique, ex causa impulsiva; quia sic ei placuit.

Seventhly;

Seventhly, Doctor *Twisse* had some reason, and that with some *acrimony* to dispute against *Moulin* himself (the thing which Mr. *T. P.* cracks of, p. 125.) in no lesse then 8. Chapters, who in what he holds about *Reprobation*, doth not only recede from the *Supralapsarians*, but from all the *Sub-lapsarians* too, who only maintain the object of *Reprobation* to be man, considered on y as lapsed in *Adam*, but not as living and dying in small unbelief and impenitence. But our valiant *Chevalier*, and great *Champion*, against no meaner man then Doctor *Twisse*, should have tryed his skill and strength, in confuting of Dr. *Twisse*, his 8. large Chapters against *Moulin*, rather then to have played at the sorry small Game of nibbling at some of his quick expressions; and upon that occasion, flurting out into a digression of almost a page and a half, against Mr. *Calvins style and temper*, p. 125, 126, 127.

§. 13.

To what he keeps a huge stir about, in no lesse then three several places (if not more,) viz. in his 32. §. p. 127, 128. in his §. 34. p. 129. in his Chap. 4. p. 36. and all but about quoting *Calvin* instead of *Zwinglius*.

Answe. Mr. *T. P.* is the valiantest man at knocking a flea on the head with a great Beetle, of any that ever I knew; for first, in civility, as his *Correct Copy* saith, p. 8. he forbears to name the *Authours* which he musters up together in his slanderous *Decachorde*, p. 9. 10. though he saith, he had them lying by him very particularly quoted, and would produce them, if challenged by any mans doubt, or curiosity: and then he crowes over me, *Phil.* Chap. 4. p. 36, 37. because being blind folded by him, I mistook but one of them; for he cannot deny, that I lighted right upon the rest, by no other direction, than what I had from my *Conjectures*, what *Authours* those were which his *stomach boyles* most against. And in reference to what I had found in a matter of 9. *Quotations*, of 10. I might be allowed to say, in my *Corrept.* p. 52. that to any attentive Reader, he did quote them very particularly, as to Book, Section, and almost Line.

Secondly,

Mr. T. P. leads Mr. B. into an error, and then vint, Chap. 3.

Secondly, By the Pages which he quotes out of Mr. Calvin's Institutions, in the margin of his *Decachordo Correct Copy*, p. 9. it is plain, that he follows one Edition of Calvin's Institutions, and I another, which might somewhat mislead me, where the pages agree not, as those in *Correct Copy*, do not at all, with my Geneva one, in Octavo, printed 1585.

3dly, I'll give him all the Books which are in my Study, for a halpenny, which I should be loath to part withall, for a 150l. if the fourth *Testimony*, which he quotes out of Calvin, Lib. 1. C. 17. §. 12. p. 66. be to be found in Calvin's Book of Institutions, in the place quoted by him in either of the Editions of his *Correct Copy*; and yet, he saith peremptorily, Phil. Chap. 4. p. 50. §. 36. and by Bellarmine acknowledged to be there, Lib. 2. de amiss. Grat. & statu peccati Cap. 13. That I might have found that saying, if I had but turned to the Chapter, Section and Page, set down expressly in his Notes; for how else (saith he) did I know, that he took that place out of Calvin, when he only referred to the place, but concealed its Authors name.

Fourthly, The 9th place, quoted as plainly as can be by him, *Correct Copy* p. 10, out of Calvin's Institutions, Lib. 1. Cap. 18. p. 118. §. 1. The words these, in Latine, *Si Dei Judicium est execratio & amentia Achab, nuda permissionis signum evanescit: quia ridiculum esset. Judicem tantum permittere, non etiam decernere quid fieri velit, & mandare executionem ministris*, and by every Reader to be had and found there, he is not ashamed to say in this his *Philanth.* Chap. 4. p. 60. §. 41. that it is taken from Dr. Twisse, and is by Mr. B. again, imputed with great injustice to Mr. Calvin; and upon this, he plays p. 61. as if Mr. Calvin in his Grave, had expounded that saying of Dr. Twisse, before Dr. Twisse was old enough to lie in his Cradle.

Fifthly, It was the easiest thing in the World for me, being hood-winked by him, as I was, to mistake Calvin for Zwinglius; not only 1. because most of the former passages in his *Decachord* were taken out of Calvin. 2. Or because I had not Zwinglius in my Study (a thing which Dr. Twisse is not ashamed to confess, whilst he is defending of him against Bellarmine. (a)

(a) Opera
Zwinglii
mibi nequa-
quam sup-
p. tunt. Lt.
2. p. 46.
Col. 1.

But

3. But also for that both Zwinglius and Calvin, have wrote *de Providentia Divina*, could I easily tell, whether he means Zwinglius or Calvin *de Providentia*; especially, when in Calvin lying by me, I find his Adversaries laying much the same things to his charge, in the place quoted by me out of Calvin *de occult. Providentia*, which Mr. T. P. chargeth Zwinglius with?

§. 14.

To his new *malitious* Catalogue, drawn out from p. 132. to 140. as also to what is fit to be answered to that jirksome *Defence*, which he makes for his former *Decachorde*, Chap. 4, from p. 37. to 65.

Answ. If I can but prevail with any *ingenious Readers*, attentively to heed those *general Observations* which in my *Corrupt. Correct*, from p. 53. to 58. I did promise to the former *Defence*, which I made against his first *Decachorde*, (a thing wholly neglected by him) little or nothing would be expected by them, by way of answer to this larger *Bede-rol*, which he drawes out.

For 1. What would it conduce to the determining of the first main question, in debate betwixt us, about *absolute Reprobation*, though some of the Phrases quoted out of divers owned *Classical Authours*, should not prove to be exactly defensible?

2. What necessity compels any sober Orthodox Divines to stand up in justification of every Phrase, which in the heat of contention, dropped at any time from the pens of Learned and Reverend Calvin, Peter Martyr, Twisse, &c. whose writings we all value, but account not *Canonical*, we owe them our *Judgement*, not our *Faith* (a).

3. If that which all Reformed Churches, nay, I may say, all Churches in *Christendom* hold, *viz.* That God is the *Author* of every act, as such in *genere entis physici & positivi*, and that he is not an unwilling *Permissor* and *Ordinator*, and *Gubernator* of all the evil of sin, which falls out in *genere mali morali*, & *privativi*, a thing which Mr. T. P. hath scarce spirit enough

(a) Luther.
Solis Canon-
icis debet-
mus fidem,
Ceteris om-
nibus Judi-
cium.

to deny our-right as we have heard out of his p. 129. I am pretty confident, that he should have the good leave of most of the Authours whom he doth most gracelessly traduce, to use as soft Phrases in the explicating of such matters, as he could possibly think on. (b.)

(b) G. Vo-
etiam in me-
thodo respon-
dendi ca-
lumniis de
Deo authore
peccati, Re-
monstrantes,
omnes omni-
um adversa-
riorum &
calumniato-
rum conatus
superare vo-
luerunt, Nec
mirum, cum
unicum hoc

§. 2. But seeing (as most Writers of his stamp, (bb) had done before him, he placeth (if I may so speak) the fortunes of his Cause in these his *Collections*, as unto the last safest refuge for the supporting of it, I must crave the Readers patience, whilest I enlarge somewhat upon these three following particulars, viz.

First, The opening of his most hateful design in this his *Collection*; together, with his absurd and disingenuous wayes of carrying it on.

2. Out of the Authours; wracked and barbarously tortured by him, I shall show the genuine meaning of some of the hardest expressions which they use.

3. I shall give in some Reasons, why I need not be more particular in answer to other particulars hudled up by him.

& extremum causa sua presidium, post omnia frustra tentata, sibi relictum videant. (bb) viz. Some such as that of R. Rollos in Roman. Cap. 8. v. 29. Decretum Dei duplex est: vel est decretum à Deo simpliciter: vel est decretum natà tì secundum quid. Decretum secundum quid voco, quod non simpliciter, & propriè decreti nomine vocatur; sed secundum quid, & cum adjecto, decretum permissionis. Causa enim deficiens non propriè, ac simpliciter causa est. Est autem tum cum decernit ac vult aliquid, at non simpliciter, verum decernit & vult permittere ut illud fiat. Ideoque etiam suo tempore non ipse efficit id propriè, sed permittit ut fiat à malis instrumentis, &c. Horum (viz. malorum mediòrum excitationis, indurationis, &c.) est decretum permissionis, non ut mala sunt: est quidem, fateor, respectu malitiae & anómiae quae est in illis rebus, non autem respectu substantiae ipsarum rerum & actionum: Cujus ut Paulo ante diximus, decretum est simpliciter & vinum: verum non est decretum malitiae quae malitia est, sed quae bonitatis rationem habet, &c.

§. I.

About the first, 1. There is not a Reformed *English Protestant* of note, either in Heaven, or above ground on the Earth, though otherwise in their way, they may have been never so *Episcopal*, or *ritual*; but they have, and are ready to express their *zealous detestation* against this execrable way of representing most of the following Authours, as maintainers, either in words, that God is the *Authour of sin*, or that as he with an *impudent* mouth saith, p. 130. that *they say a great deal worse, and in much worse Terms*. Especially, since divers of the places quoted by him, if they be candidly considered, by what goes before, or followes after, will evince the contrary; and since that many of them in their Writings against the *Libertines*, which are full of *acrimony*, and *sting* against them, (a) do abundantly evince the contrary.

(a) Take one
Testimony
for all, out of
Calvin. Contra
Libert.
C. 4. Duae
rationes me
ad istos nomi-

nandos impulerunt, qui aliqui ne mentione quidem ullâ digni sunt: tantum abest, ut Charta debeant eorum nomine conspurcari. Primum nonnulli qui ignorabant quid sibi vellet Libertinorum nomen, id Quintini nomine cognituri sunt. Expedit etiam Belluas adeo perniciosas notâ aliqua insigniri, ut dignosci possint ab unoquoque: nec quisquam non monitus damnum aliquod recipiat. Caterum minime ignoro me haud gratum omnibus facturum, quod eos nominem. Sed quid agerem? Cum quatuor ganeones (aut tres saltem) video, qui plusquam quatuor millia hominum in exitium duxerunt, etiamnum hunc assidue lapidem volvere ut evertant veritatem Dei, miseram Ecclesiam dissipent, in errorem abducant omnes, quos irretire possunt, blasphemias execrabiles spargant, & quod omnium deterrimum est, totum orbem perturbent ea confusione à qua bestia ipsa abhorrent: an tacere debeo aut dissimulare? Nullum autem est Latrocinium adeo sceleratum, nec venenum adeo perniciosum quam execrabilis hac Doctrina quae contendit ut non solum Christianam Religionem, sed etiam honestatem omnem atque humanitatem dissipet ac deleat, quae hactenus inter Turcas ipsos & infideles valuit.

Reverend Doctor Reynolds (I thank him) directs the Reader to many *English* Protestants, who express their just *Indignation* against such odious *Suggestions* as Mr. T. P. useth, unto which many more might be added, if need were. I shall only wish him seriously to mind how Dr. Crackentharp doth represent this his *proceedings*, when he met with it in that noted Apo-

(c) Cracken- state from *Protestantism* Archbishop Spalato, (c) in his De-
thorp. De- fence of the Church of England, Chap. 36.

fens. Eccles. The second notorious Hæresie of the *Puritans*, mentioned
Anglican. by you, is, that God is the Authour of sin. This is an old Ca-
† Dialog. lumny, most lyingly, out of your School, objected by *Fever-*
L. 2. dentius, † *Bellarmino*, (y) and others, against *Calvin*, *Beza*, *Peter*
(y) Lib. 2. *Martyr*, and the *Calvinists*, which hath often times been con-
de amiss. futed more clearly than the light. If there were in you, either
Grat. Cap. 3. shame, or piety, or modesty, or any the least love of the truth,
4, 5. & seq. you would long have repented in Sackcloth and in ashes, for
such an impudent calumny. But being now past the bounds
of shamefastness, you are become so sedulously impudent, and
have drawn such a brawn upon your Consciences and fore-
heads, as also upon your Papers and pens, that as the Prophet
saith, you do proclaim your sins like Sodom, and with a stub-
born mind, which Sodom never did, you stand up in the Pa-
tronage of it. That same *Crambe* or *Coolworts* so oftentimes,
not without loathing served in, you do here again boyl up,
serve in, and by a most signal calumny, object unto *Calvin*, *Be-*
za, and the *Calvinists*. But know you, that that Hæresie, and
horrid Blasphemy, hath by word, and writings, and reasons,
been rejected and condemned, and hath been so clearly, ner-
vously, and solidly rejected by them, as that when your men
handle this caule, they do seem to be very Children, and
Babes to them: so sordidly do your toyes and dirty puddles,
appear to be, when compared with their clear writ-
tings.

Secondly, Though this design be highly *Jesuitical*, yee
when the worst of *Jesuites* have all said, and all done against
us, the force of truth is such, as that it wrings, even from a
Bellarmin's pen, a Confession in effect, the same to what he had
most

most voluminously opposed, (d) and so as that the more modest sort of them, became Apologists for Protestants, (e) and the like hath befallen Arminius himself, and his more graver followers (e).

(d) Bellarm.
(citante D.
Cracken-
thorp. Cap.
36. ejusdem
defensionum)

Lib. 1. de Amis. Grat. Cap. 1. In peccato duo reperiuntur, substantia quæ est materiale, & ratio ipsa quæ est formale peccati. Substantia peccati est actio aliqua voluntaria, vel voluntaria actionis omissio. Ratio peccati est ipsa declinatio, seu recessio à Regulâ in illa actione. Actio tota est à Deo, ab ipso habet non solum esse genericum, sed & specificum & singulare. Deformitas autem ipsa, seu declinatio, quæ est formale peccati, Deo tribui non potest, nec eam causam habet efficientem quam deficientem, &c. Suarez De concursu Dei Lib. 1. C. 2. N. 7. Pererius Vega, &c. (e) Armin. De efficaci. provid. Thes. 14, 15, 16. &c.

Thirdly, What can all this serve for, but to render the soundest classical Protestant Authours odious, that in the room of them, among young Divines, and others, room might be made for the worst of Pontificians, for his prodigious Grotius, his Sebastian Castalio, and other Socino-Remonstrantes, which Mr. T. P. himself, hath lately taken into his bosom (f)?

(f) Chap. 3.

Fourthly, He hath a fore-head to thrust in among Reformed Authours (whom in scorn, but for this scorn I thank him) he calls my Masters, p. 136. Hobs of necessity and liberty, p. 22. (g) August. 23, 24, &c. and another Book, called, Comfort for Believers, ad Articulus sibi falso, which by the late Reverend Assembly of Divines at Westminster, was judged worthy of the fire, and was by the then Parliament of both Houses, condemned to it.

Prosper ad

Fifthly, This Objection of Gods being the Authour of sin, excerpta ge- to the Orthodox, is but an old musty stale protrite objection of the Pelagians (g) and yet he that will seem to be a great Anti-pelagian, makes it the strongest against us, that he knowes how to produce any.

nensium.

Quod Deus
tale in homi-
nibus plas-

met arbitrium, quale est demonum, quod proprio motu nihil aliud possit vel velit nisi malum.

§. 2.

As to the second thing proposed, p. v.z. about the Genuine meaning of the hardest Phrases which he hath been able to pick up out of the Orthodox Writers, nothing would need at all to be said to it, if in his heart, there had been any the least charity (a) toward many eminent Authours of the greatest renown, for Learning and Piety, who in their lives, having expressed so much holiness and hatred to sin, and in their works so much depth of Learning were never like to be the well. Me- Authours of so foul, sottish, unholy an opinion, as he would thod. Re- fain pin upon them. The least measure of good affection towards their persons and labours, would have put him upon Calumniis, other-guess glosses, for the finding out their meaning (b). Such p. 1136. Nal- men as he traduceth, were never like to need an Apology, like lo modo veri- that of the Poet, *Lasciua est nobis pagina, vita proba.*

*simile est vi-
ros in Scripturis, & patribus, nominatim Augustino, nec non Lombardo & Thoma Aquinate, eorumq; sectatoribus. insuper in Linguis, artibus, & Philosophia versatos, tam crassa, stupida, absurda, contradictionem implicantia, horrida, blasphema & scandalosa, contra omnem Theologiam & universi Christianismi consensum, contra omne dictamen luminis naturalis, & recta rationis, contra propria placita, proposuisse aut defendisse. Cogitetur quales & quanti fuerint, Lutherus, Zwinglius, Bucerus, Calvinus, Beza, Martyr Zanchius, Daneus, Perkinsus, Gomarus, &c. (b) Gerson de vita Spirituali anima seu I. Coroll. 11. Notetur hic quod doctores, etiam Sancti, sint magis reverenter glossandi in multis, quam ampliandi, quoniam non omnes semper adverterunt ad proprietatem locutionis. Improperietas autem non ampliari debet, sed ad proprietatem reduci: alioqui quid mirum si augetur deceptio?*

I shall therefore say the lesse in a known case, to what he brings out of them, v.z. that one of them saith in *Terminis*, p. 125.

1. That God is the Authour of sin, that they all say.
2. God wills sin, that some say.

3. He

3. He *impels* to it.

4. Yea, *Forceth* men to it.

To the first then, p. 135. That *Sathan* is judged to be the *Authour* of evil, (whether of sin, or of punishment) one way, and God another way?

Answ. 1. I for my own part, do at no hand like it, that God should be said to be the *Authour* of any culpable evil.

But 2. A little Candor and attention in our *Anti-Zwinglian* to the *Phrase* which he sets upon the *Texter-hooks*, for *racking*; would have served him to have interpreted it.

1. Of the *Authour* of the evil of punishment, rather then of the evil of sin, in the sense of the Prophet *Amos* 3. 6. Shall there be evil in a City, and the Lord hath not done it? Zwinglius his words lye as fair for the one, as for the other.

2. Or if at all of the evil of sin, yet not at all, as a moral *Authour*, so as the Devil is by way of *perswasion*, inward suggestion, infusing of malice, in which sense alone, any becomes the *Authour* of sin, to speak properly.

4. Is it credible, that Zwinglius will be understood of any other *Authour* or Cause, then as of a *non removens prohibens*, or then as of a *Causa per accidens*, a mere occasion, so as fire, if men stand too neere, is the Cause of mens *schorching* their shins, as a *Sword* is of a mans killing, when it is in the hand of a mad man. Just so as *Peter Martyr* explains himself in the like case? (c)

3. I have some reason to believe, that if he had met with *proprie loqui* harsh Phrases, in some Popish *Authours*, he would by no *velimus*, *De-meanes*, have made such a *Tragical Representation* of us poterit a-them. (d)

Secondly, About Gods willing of sin.

(c) *Si minus
d'ci, aut
initium, aut
causa pecca-*

ti, non propria quidem, sed ea qua non removens prohibens appellatur Loc. Commun. Loc. 13. 9. 7. (d) Medin. in 1. 2. q. 79. a. Ocham & Gabriel affirmant, quod Deus in rigore, & in proprietate locutionis est causa peccati.

Answ. 1.

Answ. 1. How that is understood by Orthodox Writers, hath been often explained.

2. Let us but a little hearken how *Calvin* explains himself about it, against his Calumniator (*Mr. T. P's*, renowned Martyr *Castalio*, *Phil.* Chap. 3. p. 139.) *Respons. ad Calumnias Nebulonis*, p. 732. 1. *Calvin* will not grant God to will evil by it self, i.e. as it is evil; but in mens Crimes, Gods Judgements are resplendent, as by the incestuous lying of Absolom, with his Father's Concubines he did punish the Adultery of David.

He understands it in no other sense then the greatest School-men had, with applause understood it in the Church, before ever *Calvin's* eyes were open (e).

(e) See about this at large. *Thorn. Bradward.* de causa Dei Lib. 1. c. 34.

Thirdly, About Gods impulse to sin, which he often objects against *Calvin*, Chap. 4. p. 44, 45. & *passim*, and against *Piscator*, Chap. 3. p. 133. That God doth drive, or thrust men on unto wickedness.

Si adhuc dicatur quod semper male sapit multis, dicere Deum qualitercumq; velle peccatum, pro certo verum est, & hoc forsan secundum Hugonem; non quia quod dicitur non bene dicitur, sed quia quod bene dicitur non bene intelligitur. Utinam igitur acciperent Salem Sapientia, saperent, & intelligerent sapientiam sano gustui veritatem, scirentq; nullum esse malum in mundo, quod non est propter aliquod magnum bonum, & forsitam propter aliquod majus bonum: cur ergo, &c.

Answ. 1. Neither of them understand it, in such a flagitious and unconscionable manner, as he would have his credulous Readers believe, that I hold it, *Phil.* Chap. 4. p. 42. and had in *Corrept. Correct.* p. 61. 1. 2. 3. spoken (as he saith) something to that purpose, viz. that as we put spurs to a dull Jade, to make him go faster, so God doth stir up wicked men (or dull sinners, such as are but slow at sinning of themselves) that they may sin so much the faster, or with more mettle, and become as it were, gallopers in the career of sinning; as if of themselves, they were not infinitely too fleet, but rather needed stirring up; for in this case, who sees not, that this kind of Impulsion, would be all

altogether a contrary inclination to the parties stirred up, and contrary to the *scope*; for which, as any body may see and read, I brought the *Simile* of the *dull Jade*, to prove, that man, in the *Simile*, would not be Authour of the *halting*, but of the *going of the Horse*.

2. But *Calvin* and *Piscator*, as they explain themselves, understand it only of Gods natural *agency* of the act of sin, and his Sovereign *ordering and governing of sins obliquity*. Heare them speaking together in *Piscator's Aphorisms*, a true Epitome of *Calvins Institutions*. Loc. 6. Thes. 3. Though God by his providence do govern sin, yet he is not the cause, or Authour of sin: because he delights not in sin, but doth rather abominate it: neither doth he sin, or can he sin, because he neither commands sin, nor perswades to it, nor doth he infuse any malice into sinners, nor compel them unto sin; and besides, he directs all unto a good end.

3. Neither of them, nor the *Correptory Corrector*, in the *Simile* which he carps at, understand more, if so much, as his *Arminius* himself professedly grants against *Perkins*, p. 176. *I answer, that I do by no meanes exempt from Gods efficiency, the act which is not, without sin, committed by the Creature; yea, I profess openly, that God is the cause of all acts, which are perpetrated by the Creatures; but that I do mainly desire this, that that efficiency of God, may be so explicated, that nothing may be derogated, from the liberty of the Creature, nor that the guilt of sin be not ascribed to God: that is, that it may be shoven, that God indeed is the effector of the act, but only the permissor of the sin; yea, that God is both the effector and permissor of one and the same act.* These later things are as much performed by *Calvin*, *Piscator*, and those who follow them, as I think any body will be able to prove the matter to be capable of.

Fourthly and lastly, What hath been said about other Phrases, will serve for that of *Coaction*, unto which, add only;

Ans. 1. Orthodox Writers use it very seldom.

Secondly, Whensoever they do so, they do mostly at the same time, acknowledge they speak *improperly*: because they understand it not of a *Coaction*, which destroyes the will of man;

(f) *Paras* man, but rather of such a one, as proceeds from the fierce *Im-*
explains it *petus*, and *Inclination* of a sinners will (f).
well in his

defence of *Zwinglius* against *Bellarmino*. *Qui cogit, impellit, nempe invitos,*
& *cum intentione peccati, is est causa peccati: Qui vero cogit impellit volen-*
tes, sponte ad opus malum ruentes, non intentione peccati, sed iusti sui operis; is
quidem per se causa est boni operis quod intendit, peccati vero causa vera &
unica est ipse impulsus sponte peccans; ut si tu (& contra T. P. Cap. 4. p. 42.)
equum ultro claudicantem impellas ad motum; tu quidem causa eris motus,
quia nihil nisi motum intendisti, claudicationis vero causa eris equus ultro clau-
dicans, &c. in castigationibus ad Libros Bellarm. de Amiff. grat. & Stat.
peccat.

Thirdly, They speak not any thing so harshly, as *Bellar-*
mino himself doth, after all his wranglings against *Protestants*,
(g) *Bellarmino*. when he saith, that God doth *draw*, yea, torture the will (g),
de amiff. against whom it will concern, Mr. T. P. not to be half so *in-*
grat. & sta-vective, as he is against *Calvin*, and the *Reformed*, lest he
tu peccati. should prove *unthankful* unto him for most of the *Scriptures*,
Lib. 2. Cap. Reasons Authorities, which out of him he hath produced in his
13. *Deus* *Correct Copy*, and in this his *Philanthropy*, in the matt. r of
dicitur per proving against *Calvin*, &c. that God is not the Authour of
quendam sin.

Tropum im- Fourthly, When they come to explain themselves, they do
perare, atque but deliver in the current School- Doctrine of all the
excitare ad Thomists (h).

malum, pra-
sidet ipsis voluntatibus malis, easque regit, gubernat, torquet & flectit, &c. (h)
Alvarez Disp. 2. 9. Deus motione pravia efficaciter applicat voluntatem cre-
atam, ut liberè & infallibiliter operetur, sicut etiam applicat alias causas secun-
das, ut naturaliter operentur.

§. 3.

As to the third thing, viz. why I need not to deliver in any more particulars, by way of answer to what in my *Corrupt. Correct.* I had brought in against his *Decachord Correct Copy*, p. 9. 10. against which he is extremely *Luxuriant*, *Phil. Chap. 4.* from §. 33. to p. 37. to the end; these few *Reasons* ought to satisfy any man.

First, It cannot be done, without needless Repetitions of what I have often upon several occasions delivered already.

2. Neither my self, nor any body else, need to be over solicitous, what becomes of Dr. *Twisse's*, or of my particular expressions, when as otherwise our meaning in them, is sufficiently made known, so as none without wilfulness, can be misled by them.

Thirdly, This task hath abundantly, yea, redundantly been performed by many others. I name but a few of them, and those who may most commonly be had, *Calvin* against the *Libertines*. *David Paraus* in his *Castigations of Bellarmine's Books*, *De amiss. gratia & statu peccati* (out of which Cardinal's writings for the most part all those Catalogues are drawn out, which fly up and down against *Zwinglius*, *Calvin*, *Beza*, *Zanchy*, *Ursin*, *Peter Martyr*, &c. *Gisbertus*, *Puccini*, in a select tract by it self, subjoyned to the first part of his select Theological disputations, entituled, *Methodus Respondendi excerptis & calumniis de Deo autore peccati*, p. 1119. &c. Pithy and acute Doctor *Ames*, *Tom. 40. Bellarmini Enervati*, Cap. 2. *de causa peccati*. And above them all, voluminous Dr. *Twisse* in his full Answer to all that *Jacob Arminius* vindic. *Lib. 2. a p. 27. usque ad 140.* had challenged all the Orthodox to answer, and which under the following heads, *Bellarmino* had brought in against the *Protestants*, in fifteen Chapters of his second Book, *de amiss. grat. & statu peccati*: wherein that stomachful and slanderous Champion of *Rome*, labours to prove, that they maintain,

1. That God is truly and properly the Authour of sin.

SS

2. That

2. That God doth verily and properly sin. 1
3. That God alone doth sin, and not man.
4. That with the *Libertines*, they maintain sin to be nothing.
5. That the Opinions which he pins upon them, are against Scriptures, Fathers, and natural Reason.
6. He pretends to answer to all the Scriptures and Arguments which the *Protestants* bring for themselves.

Who ever can but be intreated to peruse any of these Authours, but especially the latter, upon these Arguments, will need no *Apology*, to be made by me for them, but will receive it for themselves.

Purius ex ipsis fontibus bibuntur aqua.

Fourthly, I am well assured, that what I shall at this time omit to do, will, before long, to the ample satisfaction of all good Schollars, be fully performed by my Reverend & learned friend, Doctor *George Kendall*, in his answer to *Fur Predestinatus*, which contains a *Catalogue*, as like to that which Mr. *T. P.* draws out, Chap. 3. p. 132. &c. as if so be Mr. *T. P.* were *Fur Predestinatus alter*, and his very second, pretend he what he please, in his *Asiatick* excursion to the contrary, Chap. 3. p. 144. 145.

Fifthly, We have already very often seen, how basely he abuseth the *Corruptory Correct.* contrary to his very Conscience; yea, very eyes: (a Book as were most fitting, like to be in any mans hand, into whose hands his should light, in which Book, as he saith, Chap. 4. p. 60. I call Mr. *Calvin* wicked *Calvin*, that I conclude the necessity of railing, p. 12. l. 4, 5, 6, 8.) now he that does thus shamefully wrett a writing, easie to be had, and to be read by all *Englishmen*; how much more bold will he be with other Authours, not so easie to be procured *Ex ungue Leonem*. Further searching into him, would but serve to discover the shame of his nakedness: of which, we have had enough already.

§. 13.

To what he hath about *Adams* inclination to sin, before the Fall, Chap. 4. §. 24. He hath a strangely weak, and false assertion of A. Rivet, in the Margin of his 38. page, which he saith, will prove unavoidably true, viz. that they who affirm an inclination to sin before the Fall, do lay all the fault of the sin, upon God the Authour of nature; since such an inclination cannot but be vicious, which yet must needs have been from God, if it were before the fall.

Ans. 1. It is well known, that Learned Doctor Rivet could tell how to make very strong Scholastick Arguments, before Mr. T. P. did ever so much as peere in *Divi Luminis Auras*.

2. Possibly he might blush, had I leasure to show how many eminent Doctors in the Church, have used that Argument, as well as he.

3. He hath not, as yet, showed how *Adam* had, or possibly *contra Julii* could have any thing before the Fall, but what he had from an: Lib. 4. God, and Ergo, if he had this inclination unto sin in him, (and Cap. 1. & 2. that prove but to be sinful, as I shall show presently) before the De concu- fall, it will follow inevitably, that God is the Authour of sin, *piscencia*, in- or he is not the Authour of all that *Adam* had before the fall; quit, nihil and so he hath not enervated Dr. Rivet's Arguments; but what- boni agitur ever he declaims against others, who are innocent of it, he de ipsa, nihil himself maintains God to be the Authour of sin. boni agit ip-

4. Now that an inclination unto sin, which is as a weight- sa, nihil boni Plummer inclining, or as I may so say, ballasting the soul un- concupis- to sin, is in it self sinful, I prove thus, That which comes from visus ex ip- sin, and only tends to it, and is terminated in it, as it is such, sa, sed & that must needs be sin. But every inclination unto sin, doth malum est so, Ergo, (a). The Apostle in effect, proves this Argument, quicquid when he shewes us, that all sinful inclinations, or the primo- concupisci- primi motus unto sin (as they be called) are under a prohibi- tur per ip- tion, even before they be actually consented to, Rom. 7. 7. The same.

(a) They be Law saith, thou shalt not lust. So James 1. 14, 15. and this sharp words was Austins Argument long since (a).
in Austin,

in opere posthumo Lib. 1. advers. Jul. Cap. 68. Videant qui legunt utrum respondendum sit homini, qui in tantam progreditur insaniam, ut confiteatur malum esse peccatum, bonam esse dicit concupiscentiam peccatorum, &c. Et quod intolerabilius dicitur, ad malum provocabat, & malum non fuit. Item Lib. 13. de civit Dei, expresse asserit non potuisse esse concupiscentiam peccati, ubi nullum fuit peccatum, quia non est nullum peccatum, ea qua lex Dei prohibet non concupiscere.

2. If an inclination unto sin, be not sinful, then Adam was miserable, before he was sinful, or else (which I think no Child of God, acquainted with sin, will dare to say) its no part of a mans misery, to have inclinations unto sin, Rom. 7. 24.

3. If the Image of God, according unto which, Adam was created in true righteousness and holiness, whilest he stood, preserved him not from inclinations unto sin, it was given him to no purpose; yea, (which is formidable to utter) man had the Devils Image upon him, as well as Gods; for lustings unto sin, are by our Saviour called the Devils lustings, John 8. 44.

4. Adam before his fall, had something to fight against, or else he was not to fight against inclinations to sin. But how contrary is this to the sweet Harmony which in the first Adam at his first Creation, was betwixt the inferior and superior faculties of the soul (b)?

(b) Aug. contra Pelag. Lib. 2. Cap. 23. Nunc si dixerim, si inclinatio unto sin, be no sin in its own nature, then it cannot become so by yielding unto it. No man sins by yielding unto a good, or to an indifferent suggestion. If it be not bedientiam fowl before I touch, my touch cannot make it so, unless my hands be so. If the Tree be not naught, the fruit cannot be violassent so. *et placebat eis Deus; & quamvis corpus animale gestarent, nihil inobediens in illis adversus se movere sentiebant.*

6. What sense can there be in it to imagine Inclinations unto sin, to have been in the first Adam, before his Fall, more then there was in the Angels, before they left their first station, Jude v. 6. or will he and his party, in the pure nature of Angels, as at first created by God, maintain Inclinations unto sin? what would this be, to use his own Phrase, *Correct Copy*, p. but to maintain, that men and Angels too, were betrayed by the guide of their youth. (c) Phil. Chap. 3.

7. If inclination unto sin, before actual sin were no sin, what need he be shy of granting it to Christ, when he saith, p. 24. that the Devil tempted our Saviour, but could not possibly prevail, because he had not inclination to any the least evil? Sin only excepted, was not Christ in all things like unto us? Heb. 4. 15. I may suppose, by that time he hath studied his S. C. his applauded Martyr more (c), he will with him maintain, that even Christ had inclinations to sin, or else (for that is the goodly Argument *Castalio* brings for it) he could not have been virtuous (d). If Christ (saith he) were necessarily good, he was not good at all. Necessity excludes all choyce. (d) Seb. Castal. Dialog.

8. To maintain inclinations to sin, to be no sin, is as pure a Pelagian (e), Popish (f), Arminian and Socinian, a tenent (g), as ever tell from the pens of any of those parties. And for all this goodly Divinity, I suppose my Neighbour is be- holding to his great friend, Dr. Taylor, who taught it him, in his Chapter of Original sin. (e) Which he learned from Pelagius, who maintained it to have been in Christ, and in the very bodies of Saints, after the Resurrection, vide C. Jansen.

Tom. 1. Lib. 3. Cap. 7. p. 142, 143. and upon the very same grounds (e). Aug. Lib. 4. Cont. Julian. c. 2. *Itane habere tecum Libido & amicitiam meretur & Bellum, ut abs te & expugnetur in te & defendatur adversum me? bellum vestrum laet, amicitia patet. Ex hoc quod patet, suspectum facis esse quod latet & c. quomodo vis ut arbitremur adversus aculeum te dimicare Libidinis enim libros impleas laude Libidinis?* (f) Canon. Concil. Trident. Sess. quinta. *Hanc concupiscentiam quum aliquando Apostolus peccatum appellat, sancta synodus declarat Ecclesiam Catholicam nunquam intellexisse peccatum appellari, quod vere & proprie in renatis peccatum sit, sed quia ex peccato est & ad peccatum inclinatur* (g). Armin Artic. perpend paragraph, p. 18. *Inclinationem ad peccandum in homine ante lapsum fuisse, licet non ita vehementem & inordinatam. Sic Corvinus citante D. Walao contra Corvinum, p. 254. 282. & alibi edit. in quarto,* 9. 2.

§. 2. I but against all this, he objects 1. p. 24. l. 4, 5, 6. Had not Eve an inclination to the forbidden fruit, before she eat it? was it not fair to look on, and did not this incline her eye, &c?

Ans. 1. She had an inclination, before she did actually eat it, but not before the seduction of her understanding, and the corrupting of her will had wrought in her, that inclination. Austin was wont to say, that as to the very first sin of all, *voluntas trahebat concupiscentiam, non concupiscentia voluntatem*. The corrupt will was a Shooing-horn to concupiscence, not concupiscence to the will. Austin advers. Julian. Pelag. opere posthumo, Cap. 68.

Object. 2. Ibid. L. 30. 31 &c. Whence was the sin, if there was no inclination? Not from Eve her self, who if she had no inclination, had no temptation from within: not from the Devil, whose temptations have no force, if contrary to all our Inclinations.

Ans. 1. What if we should say, that we cannot tell how to answer these Questions? certain we are, that sin is come into the World, and that Rom. 5. 12. by one man, instigated to (a) Eccles. it, by the Devils temptations, but not at all by God (a). But 7. 29. An-further, the Scripture being silent, we cannot at all tell. *Non gust ad Ar-sunt neganda aperta, quia non tenentur operta seu occulta*, plain sic. 13. things are not to be denied, because secret things cannot be false sibi im-known. We need not to seek after crevices and wickers, when positum. Si the door is open. And this answer either satisfied his Learned ab justitia, Professor, J. Arminius himself, or then when he was about it, & pietate he durst give in no other, but withdrew his hand (b). It will quis deficiat, become all Christian D. vines well, to be more studious, how suo in pra- to get sin out of the World, then over tediously to dispute, cept fertur how it came in at first. arbitrio, sua

concupiscentia trahitur. Nihil ibi Pater, nihil Filius, Spiritus sanctus, &c. (b) Armin. contra Perkins. p. 98. Ingredivimur hic, Perkinsse Doctissime, tractatum difficilimum, & vix explicabilem, mihi saltem Tyroni adhuc, et in istis apicibus Theologia sacra non satis exercitata. Audebimus tamen aliquid; but when now he should perform his promise, he slings up his pen, and makes a halt, as may be seen on the place.

2. Without

2. Whom this Answer contents not, as a very Learned Divine hath very well observed (c), they must fall upon the absurdity of a *Progressus in infinitum*, or of something *primo prius*, mer. Defens. before the first, the very things so irrationally objected here, *contra Epist. p. 24. against the Orthodox.* *cujusdam,*

3. Adam and Eve, at first might have no inclination to sin *viri docti*, at all, yet by God, according to what the condition of every p. 163. *Ad* Creature at first did require, being made not in an immutable, *nullam posse* but mutable condition, he was not naturally inclinable to fall, *dari causam* yet lyable to it, if he would so do. As it is possible for any *primi peccati* one man to destroy himself, so as to become his own *Executi-* *primi homi-* *oner,* (it is *Austins* Simile, in the very case before us) (d); yet *nis prater* I trow, all men have not inclinations to cut their own throats, *Diaboli in-* *a thing most* abhorrent to nature. This possibility of Adam's *stinctum:* falling, was a consequent of his being a Creature, *quā a Crea-* *cum esset is* *ture,* distinct from his Creator, but was not, as Mr. T. P. fanci- *ita à Deo* *eth,* p. 25. *ex sua natura*, a gift of God: yet it was matter e- *creatus ut* *nough* for the Devil to work upon, who had unhappily before *mutabilis* man, reduced his sinless possibility to sin, into the abhorred *esset qui mi-* *remur si im-* *pulsu Satanae* *dejectus fuit* *a & of sinning, Jude 6.*

de gradu & statu: quidenim aliud dici possit? An hoc factum ideo quia cess- *sit loco, quia se non praeiit cautum & consideratum? At hac ipsa negligentia* *peccatum fuit, &c. Nulla peccati Adami in Adamo reddi causa potest, qua* *non sit ipsa peccatum, quaque ipsa non aperiat fenestram nova subinde questi-* *oni, atque ita in infinitum. (d) Aug. Enchirid. Sicut enim mori est in hominis* *potestate cum velit; nemo est enim, qui non sese ipsum, ut nihil aliud dicam vel* *non vescendo possit occidere: ad vitam verò tenendam non satis est, si adiutoria* *sive alimentorum sive quorum cuncte tutaminum desint. Sic homo in Paradiso* *ad se occidendum. relinquendo iustitiam, idoneus erit per voluntatem; ut ab eo* *teneretur vita iustitiae, parum erat velle, nisi ille, qui illum fecerat, ad iuvaret.*

Thirdly, It is therefore now most easie, for any man to see how impossible it is, that by our Tenents, who deny God to have made our first Parents, with so much as any inclination,

unto,

Infants born in original sin, are not altogether harmless. Chap. 3, unto sin, we should maintain God so be the *Author of sin*, as he objects, p. 25. and in like sort he may as easily see how impossible it is for the *Adversary*, who maintains the contrary, to avoid the force of his own *Objection*.

§. 14.

To what he hath Chap. 4. p. 25, 26, 27. §. 25. in his *Plea for Infants*. He accuseth me of saying, That Infants are *harmless*, notwithstanding original sin, and that none in the World, dying Infants, are damned in his p. 39. But first, in my p. 9. which he citeth, there is not any such thing. And secondly, if there were, it were not lyable to reproof.

Answ. 1. Both the things which I object, *Corrept. Correct*, p. 39. are plainly in so many words and syllables, in his *first uncorrect Copy*, which I followed, and unto which, I do there most expressly refer.

2. If the latter were not to be found in the Manuscript, which I objected, yet it is at large to be found in his *Sinner*

(a) *Sinner Impleaded* (a).

Impleaded,
Chap. 3.

p. 147.

No truth
shines clea-

rer to me
then this,

that no man
ever hath

suffered, or me)
ever shall

suffer eter-
nall death,

for no other sin
than that of Adam,

(which in all his writings,
he doth all along

confound with Original sin).

3. The former he doth, in this his *Infantile Plea for Infants*, maintain not to be lyable to reproof, and therefore he should not have blamed me, for laying an harmless Opinion (as he takes it to be) to his charge.

4. In all this his *Plea for Infants*, p. 25, 26, 27. he doth either most shamefully mistake me, as if I would have blamed him, for maintaining, that Infants are *comparatively harmless*, and actually so, as to any injurious thought, word or deed: (I gave him small rea on to make such a ridiculous *misrepresentation* of suffered, or me) or else he doth, without any the least *hesitation*, maintain, that all Infants are *absolutely, originally, and habitually* so, suffer eter-

nall death, for no other sin than that of Adam, (which in all his writings, he doth all along confound with Original sin).

from

from the *Birth*, the *Wombe*, and the *Conception*, and may for harmlesness, be compared with *Job*, *David*, *Zachary*, *Elizabeth*, the *Philippians*, who all, as we know, were renewed by the spirit of Gods grace, to that *innocency* and *sanctity* which they attained to. And is this the condition of all Infants, who are (b) *August. Epist. 106.* free from *actual sin*? If so, first, what becomes of *Original sin*? † Is he not as highly a *Pelagian*, as *Pelagius* himself was, at his very first and worst setting (b) forth? Come not all his *Adami* i-pleas for the innocency of *Infants*, from the *Pelagian* *sum solum* School (c)? *lesit & non*

2. If Infants be altogether harmless, what becomes of Gods *genus hu-* Justice in his signal punishing of very many of them, *Rom. manum. Ge-* 5. 14. (d)? *las. in Epist. ad Episcopos*

per Picenum, citante J. Latio Lib. de Pelagio Cap. 11, Cum in uteris matrum opere Divino creantur Infantes, justum non videri, quod factura Dei, sine ullis propriis actionibus cuiquam peccato nascatur obstricta. Parvulos sine Sacro baptisate decedentes pro Solo Originali peccato non posse damnari. † No wonder, that Chap. 4. p. 27. L. 1. 2. he seems to make a mere nominal sin of it, when he saith, (according to others) that they are polluted with that sin which is called Original, because it never was actually committed by them, though for the covering of the shameful nakedness of that expression he presently subjoyned; (for expiation of which, their Saviour dyed.) Ergo, Infants had original sin, but now have none? (a) They maintained them to have bonum inviolata inculpatæque natura. Aug. L. 6. Contra Jul. c. 1. Laudabilis esse sanctitatis et puritatis natura. Li. de peccato originali C. 4. Sanos esse propter quos alii medicum querebant. Lib. de Nat. & Grat. c. 21. & Serm. 8. de verbis Apostoli c. 6. Sic Lib. 1. oper. imperfect. Contr. Jul. Infans est infuscata primævitæ felicior, bonum felicitatis suæ vitare non potuit, nullum habes de actibus meritum sed hoc solum retinens quod tanti opificis dignatione possedit. (d) Aug. Lib. 2. posthum. contra Julian. Cap. 110. Quia ergo gravi iugo à die exitus de ventre matris puniti sunt parvuli, agnosce judicem justum & confitere originale peccatum. Punire enim nullius peccati meritum habentes, sicut etiam ipse confiteris, non potest sine everfione justitiæ. Et cap. 3. In illo gravi iugo quo etiam parvuli premuntur, quomodo est justus Deus, si nullus nascitur reus?

(e) *Aug. de peccato Originis*, if there be no filth? The whole need no *Physick* nor *Physician*, but those that be sick (e)?

Quisquis

humanam contendit in qualibet aetate naturam non indigere medico secundo Adam, quia non est viciata in primo Adam, non est in aliqua questione in qua dubitari vel errari salva fide possit, sed in ipsa Regula fidei, qua Christiani sumus, Gratia Dei convincitur inimicus.

4. Because he is off and on, in the business of *Original sin* and that according to his principles, he knowes not what to make of it, is he not forced ever and anon to *interfere* with himself, like a *Satyr*, to *blow hot and cold*? doth not his *Sinner Impleaded*, contradict this his *Philanthropy*? Read part. I. §. 28. p. 68. where he writes thus, As a *Leprosie* is the foulest of all Diseases, so sin is the foulest of all the *Leprosies* in the World. 'Tis so infectious a *Leprosie*, that it polluted the body of nature: under the bondage of this corruption, the whole Creation even groaneth, and (as it were) travelleth in pain. 'Tis so inveterate a *Leprosie*, that it hath run in a blood (it is now) almost six thousand years; for as a great Piece of Ordinance does do as real execution at a very great distance, as an ordinary Pistol doth neere at hand: so the *Leprosie* of sin in *Adam's* Loins, hath every whit as foul an influence upon us, who are the latest of his posterity, as upon *Cain* and *Abel*, the immediate fruit of his body. *Quo teneam nodo mutantem Protea?*

5. If all *Infants*, without any exception, are thus *harmless*, then the Children of *Turks*, *Indians*, *Jews*, are alike holy with those of *Christians*, which is directly contrary to the Apostle, *1 Cor. 7. 14. Else were your Children unclean, but now are they holy.*

Thus at length have I examined every material thing in this *inhumane Philanthropy* of mine and the Churches Adversary, and I have found them not to hold weight in the ballance of the *Sanctuary*: many *immaterial* by-things which he loves to be digressing upon, I have purposely omitted, not because I was afraid to answer them; but because I was ashamed so to do.

do. Their not *gravity*, but *levity*, made me to neglect them; the rather, because I think no *serious Reader*, is like to be any way *scrupled* by them, and that it will be easie for such an one, from what hath been said in this, and my *Correptory*, to satisfy himself fully.

I had thought to have said much more concerning Mr. T. P's. carrying on *Grotius* his design, against his *Castalionism*, and his but pretended *Melancthonism*; but because I am, I cannot tell how, grown *voluminous* against what I did at first project, and some way promise, I must leave the further meddling with those matters, till a more convenient time, they being matters *Historical*, and of fact, and not *Theological*, as to the matters debated: though indeed it be true enough, that our *Adversaries* make more adoe about them, and by them, carry on their designs more *successfully*, then by any Arguments which their whole *Arminian-Artillery* is any way able to afford them. It is high time for me to draw off to my 4th, and which I promise, shall be the last, as well as the least Chapter.

Chap. IV.

Which gives in Reasons for the *Resolution* of a total withdrawing from any farther meddling with Mr. T. P. unless he speedily change his way of proceedings.

First, *I*, of any man in the World, have the smallest reason to expect to have any other returns from him, then such as shall argue his *rage* against me, his *wit* rather to evade, then to answer any thing that is *solid*, his cruelty in torturing of *Syllables*, and unwary *Phrases*, nay *bites* and *spits*, and very *dashes* accents of words. And why should *I* be employed farther against such *toyish* doings?

Secondly. It is easie for any to discern that so *windy*, so *wordy* a man, will have the last word of any, who shall enter the lists with him. And in truth, if mere words may carry it, it is as fit for him to wear the *Garland*, as any man that I know, they be so fine, so pretty, and so sweet, many of them,

Vox est, & praterea nihil.

I cannot *out-voice* him, in a mere *Tongue-combat*.

Thirdly, If any more need to be said, and much better said then I have done, why blessed be God, blessed be God for it, there be yet in the Universities, and else-where, sage and Reverend Doctors enough, to do that. This work, as all the World may see, is not so proper for a mean *Rural* Minister, as for men of their *place* and standing. They have more *grace*, *understanding*, *eloquence*, *Leisure*, *Books*; for the managing of this cause then I have by a vast deal. I trust they will not therefore neglect the taking up of the *Bucklers* against him, if he will needs be again appearing upon a *Rhetorical Theater*.

Fourthly, If a *lavish tongue*, a broad *Conscience*, a *crafty insinuating Pace*, can do it, all his *Profelytes*, and *favourable Readers*, shall be made to believe, that all that I have done, or ever shall be able to do against him, is not only in my own, or

in.

in (that which is dearer to me, than my very life) *Truth's Defence*, but that it is much more *self-vindicative*, for some no slight or small personal *affronts*. For my own part, by an *obstinate* kind of silence for the future, I am resolved to cut off all the advantages, which in this kind he may take against me, that my labours in the Church, and for it, be not rather looked upon as *Corrosives*, then as *Cordial healing Medicines*. As I know the strength of my Adversarie, so I am indifferently well acquainted with the Arts and Interests of him (a).

I shut up therefore all, commending all my undertakings to Gods blessing, with a Profession, that I will *de futuro*, stick to that of the Apostle's, *Tit. 3. 10.* *A man that is an Heretick, after the first and second Admonition, reject.*

(a) *Basilus Epist. 1. 33. Impossibile est ut literis nostris accusantium nos ora cohibeamus, imo credibilis est, nostris illos Apologibus irritari quoque, ut majora ac pejora contra nos machinentur.*

Brockhole, May 5th,
1657.

FINIS.